

THE
Juvenile Instructor

VOL. 59

APRIL, 1924

NO. 4



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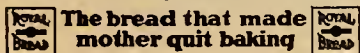
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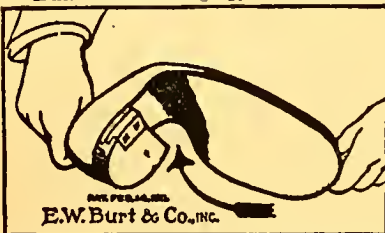
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Easter

By Ethel R. Lillywhite

All the flowers have been sleeping
Through the winter bleak and cold,
Now the springtime bids them waken,
And their petals bright unfold.
Bids them rise in fragrant beauty
And the world make glad and gay,
Bids them bear their wond'rous message
Of a resurrection day.

As these flowers have been sleeping
In the cold earth hid away,
So our loved ones gently slumber
They will rise again some day.
Eastertide is full of promise
Of a life beyond the grave,
Bearing to each soul the message
Of Chirst's power from death to save.

God so loved the world, remember
That He gave His most loved Son
To redeem from death, his children—
All who to this earth may come.
Easter bright, we gladly welcome,
Yes, we sing thy praise today;
And all nature seems to join us
And to echo what we say,



MARY FIELDING SMITH

**Wife of the First Patriarch, Hyrum Smith.
Mother of the Late President Joseph F. Smith.**



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Mothers of the Latter-day Prophets

Mary Fielding Smith, Wife of the First Patriarch, Hyrum Smith
Mother of the late President Joseph F. Smith

By Susa Young Gates

When the roll of the greatest women of modern times is called, we make no doubt that the name of Lucy Mack Smith will head that roll. The second name on that list will be that of Mary Fielding Smith, the wife of the Patriarch Hyrum Smith, and the mother of our late President Joseph F. Smith. Her greatness, her power, her beauty and her charm have laid hidden in the modest silence and reserve with which she covered all her own acts. But the pages of history will yet record what she was, what she did and why she is entitled to this exalted rank.

Mary Fielding was born in Honeydon, England, July 21, 1801, into the home of a pious, refined, intellectual and educated family. Mary was trained in all the arts of home making. She was given a liberal education for girls in those days, for not only did she receive the usual studies permitted to young ladies of that period, but she added that of music, literature and deportment, and she was cultured and refined in her manners and speech. She inherited a prudent conception of financial problems, and early showed the initiative and self-control which later made her so self-reliant and resourceful. To sweetness of disposition, she added strength of mind and power of instant decision. But over all the strength and firmness of her soul she

drew the veil of modest womanhood so closely that only her very own realized how great was her gift, how supreme were her powers.

Three of the Fielding family—Joseph, Mercy and Mary—decided to go out of the old home and try their fortunes in that new and promising land of Upper Canada. Joseph and Mercy came first, and settled in Toronto. No doubt their glowing accounts of conditions in that growing city hastened Mary's coming to join them in their quest for better possibilities and conditions than the old country could afford to aspiring English youth. So Mary came over in 1834. Here they formed the acquaintance of John Taylor, (later President Taylor), who was from England. John Taylor was an educated and eloquent Methodist reformer. On reaching Toronto, he gathered around him a sturdy congregation of independent religious worshipers.

When Parley P. Pratt visited Toronto, in 1837, with his Gospel message, he found a company of intelligent souls who were awaiting that very summons, even if they were unconscious of the fact. There were President John Taylor and his beautiful and highly educated wife, Leonora Cannon Taylor; Joseph, Mercy and Mary Fielding, and Joseph Horne and his sterling wife, Mary Isabella, who was

destined to become one of the great mothers in modern Israel. These were all baptized. Mercy and Mary accompanied their brother Joseph Fielding to Kirtland in 1837, shortly after their baptism. * * *

In November, 1837, Mary was married to the Patriarch Hyrum Smith, his first wife, Jerusha Borden, having died previously.

Mary found herself the mother of five step-children, and never did a girl assume motherhood better prepared for such heavy initial responsibilities than was Mary Fielding Smith. All her qualities of resourcefulness and courage were to be tested to the uttermost. And it may be truly said that no trial, not even the supreme one of final integrity to the Truth, ever found her lacking courage and the power of right decision. She did not live in borrowed light. She held supremely the light within her own soul.

Just before her marriage, she was vitally interested in that first mission that was taken by Heber C. Kimball to open the European country for the preaching of the Gospel of Christ. Her brother Joseph Fielding was the companion of Brother Kimball, who planned to visit their brother, Rev. James Fielding, in Preston, where later the English mission was really opened. Mary and her sister Mercy who had married the Prophet's friend and one-time secretary, Robert B. Thompson, accompanied the party to Fairport. We are told that Brigham Young, Levi Richards, with Brother Kimball's wife, Vilate, and Brother Greene's wife, Rhoda (who was the sister of Brigham Young), with Mary Fielding and Mercy Thompson, all accompanied Heber C. Kimball and Orson Hyde down the river to Fairport. As Brother Kimball was about to separate from this company, without a dollar in his pocket, and sick, yet not discouraged, Mary Fielding, with her characteristic modesty and the quiet generosity which was so much a part of her nature,

stepped up to him and put five dollars in his hand. It was a God-send, and paid his and Brother Hyde's passage to Buffalo.

From this time, Mary's history is merged in that of her greater husband, Hyrum Smith. She shared his trials, she sweetened his daily life with her wifely ministrations, and above all she relieved him of every anxiety connected with the care and rearing of five motherless children. For the heart of her husband could safely trust in her.

On the first day of November, 1838, while she was in a delicate condition of health, indeed, thirteen days before her oldest child, Joseph Fielding, was born, she was informed that her husband had been betrayed by Col. George M. Hinkle into the hands of the mob at Far West, and on the following day they told her that she "had seen her husband for the last time."

Her son Joseph Fielding Smith was born to his tortured mother while under this black cloud of oppression. She lingered on the bed of affliction for four months, unable to rally from the blow which had been dealt her life-forces. Three months after, she was taken in a wagon on her sick bed to see her husband, then confined with the Prophet Joseph Smith as a prisoner in Liberty jail, Clay Co., Mo. Still confined to her bed, she was driven in her wagon from Far West out of the State of Missouri, together with the rest of the "Mormon" refugees. After untold sorrow and pains, trials and afflictions, she, together with the little family which she held together with Spartan fortitude, reached Quincy, Ill., where she was at last joined by her loving husband on April 22, 1839. What a story of persecution and human suffering might be told of that six months separation!

In May, 1839, the Patriarch moved his family to Nauvoo, where Mary thereafter resided till the expulsion from Nauvoo. Some time after arriving in Nauvoo, Mary gave birth to



Joseph F. Smith, at the Age of Nineteen.

her second and last child, Martha Ann.

In 1841, Mary set in motion the organization of a simple and modest fund which was called "The Sisters' Penny Subscription" for the purpose of buying nails and glass for the Nauvoo Temple. So quietly did this plan operate that only the briefest mention is made of it in the periodicals of the day; but it worked something of a financial miracle, for hundreds of dollars were thus collected. Some have thought that this initiative on

the part of Mary Fielding Smith was productive of the later organized effort put forth by the women of the church. The Relief Society was not then in operation. This "Penny Fund" was specifically directed for Temple purposes, and it accomplished its end and was continued under President Brigham Young, until the Exodus.

When the scenes and suffering incident to the martyrdom fell upon the families of the Prophet Joseph Smith and his devoted brother Hyrum,

there was agony of suspense, and torture of fear that shook the breasts of the wives of these men who waited in vain for that release from prison, which had been miraculously given so often before. Few thought that the arrest would terminate fatally, for the Prophet had been imprisoned and haled into courts over forty times by his enemies. Yet this time, the prince and powers of the air held sway and the blood of the martyrs cried from the ground of Illinois.

The gloom and misery that filled the home of Mary Fielding Smith when her husband was brought cold in death to receive the last rites from his friends is indescribable. But here and now was the supreme test of that majestic spirit of the martyred Patriarch's wife, Mary. She was a true convert to the Gospel as preached by Christ, and afterwards revealed again to the earth through the Prophet Joseph Smith. Had she the courage of her conversion? Would she now falter and turn aside in this awful crisis?

We do not know just what followed the martyrdom in the homes of the wives of those great heroes, but this we do know—that when the Twelve, led by Brigham Young, decided to come out to the West, the widow of the Prophet Joseph, Emma Hale Smith refused to accompany them on this journey.

But the wife of the Patriarch did not fail—she triumphed gloriously. The church offered every inducement to the Prophet's widow to come West, yet Mary Smith, the widow of the Patriarch, was left measureably alone to make her plans and to devise her own schemes. This test was the cap-sheaf of all her other trials and tests. But she rose supremely to the occasion, for her whole life of self-sacrifice, toil, fortitude, faith and integrity had prepared her for this hour. If she had failed, her beloved son Joseph F. would not have been the President of this Church. She did not, she could not fail, for she had the

divine light of testimony in her own soul.

Mary Fielding Smith was not only subjected to the bitter trials of her violent widowhood and left with the care of her own two little children, and the care and charge of her step-children whom she guarded and loved as her own, she was also left alone as it were to fight her own life-battles. The position of the Church itself was no doubt sufficient excuse for her forgotten condition, for all were poor, all were weighed down with sorrow and affliction. She was sealed for time to Heber C. Kimball, after the martyrdom, and he was a man of large family and heavy responsibilities. Yet in the midst of these most trying circumstances the faith and courage of this woman of God shone out like a star of hope and a bow of radiant promise. Yet she was beset by foes without and fears within.

One day her little son Joseph sat in the upper chamber of her Nauvoo home into which chamber ran the pipe from the sitting-room below, thus making it possible to hear distinctly the voices of those below in the sitting room. The boy knew that his brother John had left secretly, or at least quietly, in the company of Brother Heber C. Kimball, with one of the first companies of refugees from Nauvoo, who crossed the ice to begin their journey for the unknown West. He knew also that his mother would follow with her little family sooner or later. But he was startled to hear the voice of his uncle William Smith below one day, lifted in angry expostulation with his beloved mother for permitting her son John to be "spirited away." The boy heard his uncle demand the return of the Patriarch's son by his first wife, and as the mother quietly and firmly refused to accede to the angry man's insensate demand, he became so violent and abusive in his language that the boy upstairs longed for age and maturity in order that he might defend his helpless mother from

such unwarranted and bitter assaults. And still Mary Fielding Smith remained firm and unshaken in her allegiance to the Gospel, and she accepted without question the succession of the Twelve to the leadership of the Church. Neither the cajolery nor the threats of William Smith could move her from her testimony or her determination. This invincible faith and determination, if nothing else were at hand, would convince a candid mind that she was one of the world's greatest souls.

To read the epic of "Widow" Smith's journey from Winter Quarters to the Valley as written for the old Faith-promoting Series, is to know what woman can do and what woman has done in the face of every opposing foe to her progress and independence.

After arriving in the Valley, Sister Smith at once set about securing a home for her large and dependent family. By diligent exchange and barter, she managed to live through the first winter. She made arrangements to take up farming in the spring of 1849, about six miles south of the city, in what was then Sugar House Ward. She knew how to organize all her forces, and in the course of two years she had made a comfortable home, and had secured quite a bit of valuable property. This was accomplished with the least possible friction and fuss, only those nearest to her knowing just how she did this remarkable thing, and only those guessing at what a cost to her own life and vitality. Where men were going about seeking charity, and asking for a day's work at the hands of the Church, this indefatigable woman gathered enough to leave her family in comfortable circumstances. She was the soul of thrift and economy, of industry and tireless energy. She worked early and late, and she taught others around her, no matter how small her children might be, the lesson of frugal industry and constant toil. She has many descendants to-

day who have inherited these priceless gifts.

She was not only thrifty and honest in all her dealings with her fellow-men, but she was equally exacting in her relations with the Lord. She was an honest and generous tithe-payer. Her products and her increase were inexorably tithed to their latest iota. Not only did she pay her tithing in kind, but she paid it also out of the first and finest of her fruitage.

The strenuous labors of this naturally frail woman, finally had their effect. She came to the city in the early fall of 1852, when she was but 51 years of age, and went to the home of President Heber C. Kimball for a short visit. Here she was taken ill, but exercised her indomitable faith to be healed once more. Her prayer was not to be answered. She lingered in great distress for several weeks, and finally, on Sept. 21, 1852, she breathed her last surrounded by her loving friends and adoring family. Her last expressed wish was to live to rear her little flock, and her only concern seemed to be the welfare of others. She had never considered her own comfort or well-being, but had served her loved ones all her life. And now, her weary hands laid down the heavy burden, while the mighty spirit still cried out for more time in which to strive, to suffer and to serve. What a majesty of going was there! No thought but service, no desire but love.

Mary Fielding Smith was a Saint, if ever one lived on this troubled earth. She was a heroine in her own right, and by reason of her greatness of spirit and soul. She was beautiful to look upon. When she and her equally handsome sister, Mercy, came to Kirtland in 1837, trim, straight, dark-haired and dark-eyed, with delicately blooming cheeks and finely molded, graceful figures, clad in dainty silks of modest grace, they were the observed of all observers. Their refined and stately ways made them a shining mark in Kirtland society. Wherever they went



House Built by Mary Fielding Smith, on the County Road, Corner of the Present Twenty-Seventh South Street, Salt Lake City. The House is Still Standing.

they were spoken of as those "lovely English girls." Refinement, strength, courage, integrity, modesty and infinite sweetness and tenderness—these were the prevailing characteristics of the Fielding sisters.

Mary Fielding Smith was the mother of two children: Joseph Fielding Smith, born 13th November, 1838, at Far West, Caldwell County, Mo.; and of Martha Ann Smith, born 14th May, 1841, at Nauvoo, Hancock County, Ill.

The picture of Mary Fielding Smith is perfect in every detail and is a work of exquisite art. The beautiful face, the lofty expression of the piercing dark eyes, the finely molded head, with dark hair banded over the spiritual brows, the erect and stately carriage are reproduced by the artist in striking manner. Her descendants may be proud of such an ancestress. That they are worthy of her is the greatest praise, the most beautiful wreath of honor that can be laid as a tribute upon her earthly tomb.

Mary Fielding Smith was married late in life, but she has given to this Church and to this country a progeny

that has become world-wide in some of its members. She has given to the state descendants of so clean, so honorable, so vigorous and manly a character that their like is scarcely found in all Israel. She has bequeathed to the female descendants her beauty, her slender proportions, her intense activity, her honor, her exquisite courage in moral affairs. Who that has dared to assail even the least of them with a charge of dishonor or incompetency! And when we consider the debt this Church owes her for just that one son of hers—our late beloved President Joseph F. Smith—we wonder that motherhood could be made on this earth so glorious. If mothers would learn how this great mother in Israel achieved this marvel of motherhood, let them read these simple annals. Observe closely what this mother did, how she wrought, and above all, how she fortified herself to stand the tests of time, widowhood, poverty, loneliness, neglect, vituperation, scorn, and finally death—for she, like her honored husband, sealed her testimony in her dying words to her children. Of such is the kingdom of heaven.

In Intimate Touch with Professor George Careless

By George D. Pyper

II

Getting started in Zion was no easy task for George Careless; indeed, it was a strange experience for a young musician of his temperament to be transplanted from the world's seething metropolis to a quiet, small city like Salt Lake, located as it was in the heart of an American desert. *Great Salt Lake City* it was then called. It sounded so big, but for a Londoner—well, for a while the new emigrant felt like he was at the jumping off place. His mind alternately reverted to the day when Elder Wm. C. Staines said to him in London, "You are wanted in Zion," and then to the first greeting accorded him after his arrival, "I'm sorry you have come, because there are several music teachers here now, and they cannot make a living." That greeting certainly fell upon his ears with a sort of dull, sickening thud. But he was not disheartened. The same spirit that encouraged him at the front door of the House of Parliament again took possession of his soul in the city by the great salt sea, and he went to work with dauntless energy to carve out his career. As before stated he soon had a number of pupils and settled down to good hard work.

As opportunity always comes to every willing, industrious worker, so it came to George Careless, and he had not long to wait for it; for, early in 1865, only a few months after his arrival in the Valley, President Young sent for him, and he was soon standing before the great Pioneer.

A thrill went from the musician's head to foot as President Young said: "Brother George, I have a mission for you. I want you to be the Chief Musician of the Church. I want you to take the Tabernacle Choir and the

Theatre Orchestra and lay a foundation for good music."

"I will do the best I can with the material I can get," responded the surprised musician.

"*You will have to make that,*" said the President.

Further talking over the appointment, the President referred to the music which most interested him, saying: "I like soft, beautiful music. I have heard the angels sing so sweetly."

"But," asked the Professor, bluntly, "would you like to be fed on honey all the time?"

"No, certainly," answered President Young.

"Some of our hymns," went on the Professor, "require bold, vigorous, treatment; others, soft sweet strains. As a musician, President Young, I think I can please you, and shall be glad to sing any of your favorites, whenever you wish."

In accepting his high commission as Chief Musician of the Church, Professor Careless placed at the altar of his faith his whole life and energy. At the outset, however, he found that his duties called him into two widely different fields of musical activity. First, the sacred, devotional music of the Church; secondly, the entertaining orchestral music necessary for the performances given at the Salt Lake Theatre. For the present we shall follow him into the theatrical field, later taking up that period devoted to the Tabernacle Choir and Church music.

The Salt Lake Theatre, now so rich in romantic history, was opened in 1862, the dedicatory exercises being held March 6th, and the first public performance March 8th. Professor Charles J. Thomas was the first orchestra leader. He conducted a group

of sixteen volunteer musicians working without pay until 1865, when he was called on a mission to St George. Professor Careless succeeded him and took over the orchestra of sixteen men. He soon discovered, however, that it was impossible to satisfactorily render the music he wanted them to play, and concluded that it would be best to reduce the orchestra to seven men and pay them for their services.

Such as thing as pay to musicians and actors in those days, was unheard of, and to even mention it was revolutionary, but Professor Careless was never known to be backward in expressing his honest convictions and in this case did not hesitate in presenting his conclusions to Manager Hiram B. Clawson who promised to take the matter up with President Young. The Manager failed to do this and Professor Careless threatened to resign the following Saturday. Finding the Conductor was in deadly earnest, Hiram B. took him in tow and together they walked to the President's office. The Manager went in to see the President but soon returned to ask how much Professor Careless wanted to pay his men. "Three dollars a night, *in cash*," was the answer. Hiram again disappeared and soon again returned with the statement that the President was willing that Professor Careless should do as he thought best. And so the orchestra was organized with seven men drawing a regular salary. A good picture of the group accompanies this sketch with the names of the musicians and the instruments played by them.

Until the railroad was built, Professor Careless composed all the dramatic and curtain music including many musical plays, such as "Pocahontas," "Cinderella," "Aladdin," "The Crystal Slipper," etc. The libretto for "Aladdin" was in his possession for six weeks but he forgot it until one morning he noticed on the theatre "Call" board, "Chorus for Aladdin

8 o'clock tonight." He hurried to his office, asked John Tullidge to get his pens ready for copy and started to write. He composed all the choruses that day and finished the solos, duets, marches, dances, dramatic music, etc., next day—in all forty numbers. Such was his prodigious capacity for work in those days! Aladdin had a longer run than any other play before or during his regime. Julia Dean Hayne took the part of "Aladdin."

When Julia Dean Hayne came to Salt Lake she brought "Ganea," a play especially written for her. Manager Hiram B. Clawson sent to San Francisco for the dramatic music, and this was played at the first rehearsal. But Julia Dean went to Prof. Careless and said, "I cannot act to that music. What shall I do?" Professor Careless said: "I will write it for you by tomorrow's rehearsal." When the newly composed music was played at the rehearsal next day Hiram came to the footlights and said, "George, that music is a fine example for you." But Mrs. Hayne spoke up and said, "Mr. Clawson, that is not your San Francisco music. I could not use it. Mr. Careless has written this for me since yesterday." It is needless to say Hiram was astonished and the then large sum of \$40.00 paid for the San Francisco music went glimmering.

Another incident showing the aptitude of Professor Careless for meeting any emergency is related as follows:

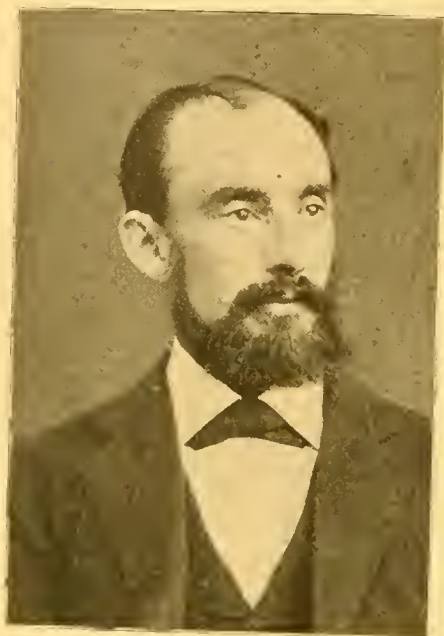
One morning, during the engagement of Lucille Western, he asked the prompter, Henry McEwan, (father of Henry T. McEwan, Assistant Cashier, Utah State National Bank) if there was any music in the play that evening. The prompter replied that there was none. The Conductor thought it rather strange, so before the doors were opened, he arrived and found on the piano about 35 cues. He hurried to the band room and told the men. "What are you going to do?" he was asked.



SALT LAKE THEATRE ORCHESTRA, IN 1868. GEORGE CARELESS, DIRECTOR.
From Left to Right: Joshua Mideley, Bass; Ebenezer Besley, Cello; David W. Evans, Violin; George Careless, Director.
Violini: Mark Croxall, Cornett; Horace K. Whitney, Flute; Orson Pratt, Jr., Piano.

"Well," the Professor said, "there's no other way out of it—I will have to improvise the entire night, and Orson. (Orson Pratt Jr.) you will play my accompaniment on the piano." And so they did. Next morning, the famous actress said she had never played to music that so fitted her acting and she would like a copy.

"I'm sorry," said the Professor, "but I cannot give it to you."



GEORGE CARELESS
Photograph Taken in the Sixties

"Oh," she said, "I'll pay you any price for it."

"I'll have to let you into the secret," Professor Careless said, "I was told there were no cues in the play, so had nothing written and had to improvise the entire night."

When the great Davenport played "Macbeth," Professor Careless put on "Moore's Witches Music" with about 200 in the Witches Chorus. After the scene, Mr. Piper, owner of the Piper Opera House in Virginia City, called him out of the Orchestra, and

offered him a position in his theatre with a guaranty of six hundred dollars a month in gold, and a certainty of receiving four hundred more on the side. Professor Careless told Clawson and Caine about the offer, whereupon John T. Caine said, "George, you had a fine position in London. What did you come here for?" George answered, "I came here for my religion." John T. then asked, "Well, what are you going to do now?" George answered, "Brother Caine, I am going to stay here." Mr. Piper was very much disappointed to learn that his offer was declined.

In 1875, under the direction of Professor Careless the first performance of the "Messiah" was given in the Theatre. There was \$1,200.50 in the house the first night. The night following, though there was a terrific rain storm, brought \$950.00. The great Oratorio had not been given between New York and San Francisco up to that time. Of this performance more will be written later.

While director of the Theatre Orchestra, and before the railroad was built, he played the first opera given between New York and San Francisco—the "Howson troupe" from Australia. in the "Grand Duchess" and an act from "Der Freischutz," with an operetta by Frank Howson. Later, he gave "Pinafore," "Pirates of Penzance" "Mikado" and others.

The "Careless Concert Orchestra" was organized in March, 1879. The first concert was in Independence Hall; the orchestra being increased to 35 members. This organization gave successful concerts every season for seven years in the Salt Lake Theatre, without a single subscription. The first house brought \$560.00—after that (in the Theatre) it kept on the increase until the last concert brought \$975.00. The orchestra also played for the Hebrew balls in the Theatre, where a floor was built to cover up the parquet and stage; also

conducted the "Parepa Rosa" and "Wilhelmj" concerts. When the Boston Opera Company came to Salt Lake the Director called the usual morning rehearsal, but laid his head on the Piano and said, "Boys, I am very sick, but I'll pull you through tonight." Professor Careless and his men didn't get a chance to even look at the music. At night the conductor was met at the stage door by the Company manager, and Manager Charles Burton, who were very much excited.

"Careless, you've got to take the opera through tonight, the Director is sick at the hotel with a high fever, and if you don't take it, we'll have to give fifteen hundred dollars back."

"Well," said Careless, "see if you can find the score." They could only find a skeleton score with five numbers missing, and no cues. Careless said, "You will have to send me a man to give me the cues." And he warned the orchestra to watch him very closely. He conducted the five missing numbers from the first violin part, and they got through all right. At the end, their manager called Professor Careless out of the orchestra and said, "If this had happened anywhere else between Chicago and San Francisco, we would have had to return the money, so I want you to accept this little check for \$75.00 with my thanks for the wonderful way you took us through."

Not since the day he saw Lords Palmerston and Russell on the steps of the House of Parliament had Professor Careless worried over his height. Nevertheless, he had to meet with ready wit and repartee, occasional, untactful references to it, and he was equal to every occasion. One story told the writer will illustrate.

(To be continued)

Early Salt Lakers will remember Doctor D. Banks Mackenzie who gave a number of lectures in the Salt Lake Theatre. The Doctor was a very large man, and one day, overtaking the Professor on Main Street, said,

"Hurry up, Careless, and I'll put you in my pocket."

"That would never do," said the Professor.

"Why not?"

"Because," came the quick retort, "you would then have more brains in your pocket than in your head,"—proving that the Music Man measured fully up to the Doctor Man in wit if not in bulk.

When the Musical Union was started, the men were very anxious that professor Careless join, as they wanted him for President. But he refused, and told them that he didn't think it right for a member of the Church to join any such society. They tried for four years to get the management to put a Union orchestra in, offering to do so for less money. But the Theatre manager told them that all the musical companies were so well pleased that he did not want to make a change. Finally, however, the Union president told the manager that they had joined with the Trades Union, who had agreed to boycott the Theatre, if it refused to employ a Union orchestra. This meant that all the circles would be empty, and of course the Theatre could not run with empty benches. Professor Careless told the manager that he would resign, and they could put in a Union Orchestra. And so the change was made and, after fifteen years of faithful, intelligent service, Professor Careless' work as Director of the Theatre Orchestra came to an end.

"Music is the Art of the prophets; the only art that can calm the agitations of the soul; it is one of the most magnificent and delightful presents God has given us."—Luther.

Concerning Claire

By Ruth Moench Bell

CHAPTER VII

Oh, it was the grandest ball. Early in the afternoon a bouquet of the loveliest sweet peas arrived. Whoever told Jed that pink sweet peas, the delicate pink, were my favorite flowers? It was lovely of Jed to think of flowers; because Daddy must have forgotten them or maybe Jed told him that he wanted to do that much.

Everybody seemed so pleased to see me. Even the mirror said nice things about me and never mentioned my nose. In fact my nose is getting so it doesn't show any more. Oh, no, I do not mean that. I mean it is getting so it isn't noticeable any more. Though I must confess it is still tip-tilted.

Daddy looked so handsome in his freshly pressed suit. And Mama was beautiful and matronly. Larry and Jack begged so hard to come that they were allowed to bring Annette and look on.

"Young lady, you are simply ravishing," was Jed's first comment. He said it, of course, just to make me feel good. "I regret that your eldest sister is not here to see you."

"And dance with you," I added.

"Now see here, young lady, none of this sauciness," he threatened. "If you do any more of it I shall dance with you all evening and keep the envious swains away. Here comes one now, remember this is mine. Save it for me. Say you're engaged," he urged as one of my boy friends drew near.

Oh, it was thrilling to have one bowing to me, another reaching for my program and another waiting in line. Of course, Jed was responsible for my success. I know he did it on purpose. Any time there wasn't a line up in front of me, Jed would be there, looking anxiously over my program as if he had an idea of going into the conservatory

and shooting himself, in case there was not another dance left for him. I know he was having no end of fun out of it. He dearly loves to pretend and have a joke. I didn't see how Lottie could possibly refuse him.

I am so glad I am not Cinderella. It would have been dreadful to have had to skip home at twelve. And to have a prince carry me away now, so I could never have such a ball again, would be a downright calamity. I'll have to tell Lottie, when she comes, about Jed and how he pretended to devote himself to me so as to make me seem popular.

"Well, I guess you are on the map, now, Sis," Larry cried when we got home.

"Well, Mama," Daddy announced. "I am glad to confess that our second daughter is going to be as charming and graceful a dancer as her mother."

"Now that is the sort of Hubby I admire," Jed declared, "a Hubby who can pay compliments at fifty."

"So do I," Mama put in sweetly.

It was all perfect. Only I do wish that Will Stanley might have been there. I wish I could forget him and like one of the other boys who are so nice to me.

Lottie has come! Wonderful Lottie has come. But at the station I almost feared Daddy would order his celebrity returned to Chicago. She wore the most advanced or outlandish clothes any one ever saw. A big, broad-brimmed hat, almost like Will Stanley's cow-boy hat, the genteel one, a skirt of "horsey plaid," Daddy called it, and she wore, with this, some funny mannish shoes. And Lottie used to be so feminine in her dress.

We all acted delighted to see her, however, because there have been notices in the paper about her; and

we would be fond of her even if she were not getting to be famous. Just the same I do wish she had worn clothes like we wear.

Jed was not anywhere to be seen. I suppose he did not care to take a rebuff before the crowd. When we got home, though, and she had rested and lunched, the florist boy came with an armful of the most stunning American Beauty roses. They were lovely and it was so thoughtful of Jed. But Lottie looked as indifferent as if American Beauty roses grew along the highway for any one to gather. I put the roses in a vase for her. The only effect they seemed to have was that after a while Lottie came down from her bath dressed in a fluffy, soft frock that made us all want to squeeze her.

Then a reporter came and he and Lottie had a long talk about Art and Chicago. Imagine being interviewed as if you really knew something and then see your views on the future of Art, or something high-sounding like that, appear the next day in the "Morning Sentinel." And it didn't seem to turn Lottie's head the least bit.

After the reporter left, a beautiful, big box of chocolates came. I knew they were from Jed and was dying for one. But Lottie didn't even open the box or take the cover off. Wasn't that tantalizing? She even acted bored and I can't bear to see her act that way when Jed has been so kind to her. I wonder if she doesn't care for him at all or if there is someone in Chicago that she likes better.

"I went to my first dance last night, Lottie," I crowed.

"With that Stanley boy?" Lottie whirled on me. "I thought Mama wasn't going to let you go to balls with boys till you were eighteen?"

"She doesn't and I didn't," I smiled. "I am eighteen."

"You!" Lottie turned and looked me over. "How did you get to be eighteen?"

Now isn't that just like older sisters

to think that nobody can get to be two years older, except themselves

"I might have gone with a boy, only Daddy preferred to take me himself this one time. But the boy who would have taken me was only going to take me out of kindness because I was your little sister," I laughed.

"Not Jed Lewis?" Lottie sat up on the instant.

"The same and your poor servant ever," a voice responded from the hall and there was Jed as full of fun as ever.

"Oh, how do you do," and Lottie held out her hand with less indifference.

"I suppose little sister has been reciting her triumphs to you," he said solemnly.

"No, only your kindness," Lottie replied.

"To tell you the truth, she had us all going some last night," Jed fibbed. "You know these small girls when they first blossom out, do it so suddenly they get us unawares. She was all clad in some misty, filmy—"

"Don't say filmy if you expect me to be impressed," Lottie sniffed. "Filmy always reminds me of the film that gets over my glasses when I go into a steaming room or the film over teeth or—"

"Such practical, not to mention low-brow, associations from an artist," Jed said effusively, "methought their thoughts were all of higher spheres! Well, to return to the frock (I can see that Claire is perishing to hear an eloquent description of it.) Attired in delicate gossamer threads—"

"And moth balls," Lottie supplied in acid tones. And now I can see why he was carrying on like that. He was trying to get a rise out of Lottie. He certainly got it. When she let fly the word moth-balls at him, the briefest possible smile began at the corners of his mouth and danced upward to his eyes. But he got it back safely again and tucked it away sedately in the corner of his mouth. But that smile said

wonders to me. It said: "Oh, so I got you, young lady."

"It was a pretty frock, Lottie," I added to help out. "Shall I run and get it?"

"I'll look at it tonight, under the lights," Lottie smiled sweetly.

"And the only reason I was popular," I assured her, "was because of Jed. He acted the gallant on purpose to fasten attention on me and get the boys looking my way; and the dress did the rest."

Lottie looked me over again as if she were seeing me for the first time and didn't know whether she cared to continue the acquaintance. She finished with a smile, that couldn't help coming, so I suppose she has decided to like me.

"Well, trot along, little one," Jed said paternally, "and bring in the chocolates; unless you have finished the last one." He loves to act as if I were a three year old child.

"I didn't know they were for me," I said mischievously.

"Chocolates for kiddies just out of the nursery," he remarked, "Now don't get saucy but bring on the sweets."

"You may as well eat the entire box, you two," Lottie observed, "I never care for sweets."

Lottie was gazing in a bored way out of the window. I wonder if she is actually jealous of Jed and me just because of his nonsense. Jed grinned openly at me.

"Lovely," he exclaimed, "the infant and I could finish them easily in an hour."

I went for the chocolates and stayed as long as I could; for I suspected that this was Jed's polite way of clearing me out of the room.

When I returned, I coughed discreetly. But I might as well have spared the pains. They didn't even notice me. They were over by the window, so interested in themselves that I might have clumped out in hob-nailed boots, over the hard-wood floors and neither would have heard me. I

left the chocolates; so if they did recover Lottie could have some. I think she still likes them.

The Art Institute here is very much interested in Lottie's work and has placed some of her best works in the shop windows, hoping to make some sales for her and help her along. They think an artist of so much promise should be encouraged. Among the paintings is a portrait of Lottie in a gorgeous gown that she is to wear at the reception the Art Institute here is giving in her honor.

Daddy is as proud as can be of Lottie. Mama and Larry and Jack and I can talk of nothing else; and it is too funny to see Annette leading her friends up and down Main street to show them Lottie's paintings. She always lingers longest before the portrait of Lottie. You should hear the myths she invents about the cost of the pearls that adorn the front of the gown. It is fortunate for Annette that her friends are children and do not know the difference between real pearls and the imitation pearl-trimming. But we would not like to spoil her dreams by telling her the truth. I am trying to be very friendly with Annette. I know how it feels to be a younger sister and left out. And really I find Annette more fun than any one. She is a darling.

My favorite painting of Lottie's and the one that got into the big exhibition in Chicago and won so much favor, is a little one that Lottie made before she ever went away. It is called "The Pioneers."

I know how Lottie felt when she painted it and many and many a time I came across her kneeling in prayer before her canvas while she was working on it. One day I asked her about it and she said:

"You want to know how I felt when I painted that picture, Claire? My feelings were so sacred it is hard to tell them even to you. I thought of what their religion must have meant to those pioneers that they could en-

dures the jeers of their friends, the loss of property, the dangers of a journey such as they made and the hardships that to us seem almost unbelievable. I thought of how they sang and danced and prayed and walked and pulled their hand-carts; the tithes they paid and the faith that upheld them.

"It may seem absurd but I also thought of father and mother and their work and the sacrifices they were making that I might study and perfect my talent. Every father and mother that sacrifices for children is a sort of pioneer.

"But most of all I tried to put into this painting the strength and courage and patience, the faith and hope and good cheer, the pathos and suffering and devotion that belonged to the pioneers. The bigness of thought that dared to plan a mammoth structure for the future like the Salt Lake Tabernacle and Temple, is something I tried to put on the canvas. Think of their daring! Some folk would have been content, under their circumstances, to worship God in a log-cabin. They were big enough to look ahead to the time when even so immense a building as that Tabernacle would be far too small for the crowds that would congregate there.

"I thought of their vision and the sacrifice it must have been to take from their time, so needed for their own affairs, to help build it, to take from their slender means, so needed for their own wants, to contribute to its building. And the wonder of it, a building so big and yet a whisper can be heard all through it! And the organ! Millionaires might have made such plans and carried them out, after they had supplied their own wants. These things were planned and carried out by those who had nothing and had to make their own prospects; and do it all in the crudest possible way and yet with such fine effect. All of these feelings went into that little study.

"The sobs come into my throat whenever I stand on the Tabernacle

grounds or see the Sea-gull Monument and think of what those birds must have meant to those pioneers. I've never heard of bigger, braver pioneers. Some day I am going to try again and see if I cannot put on canvas, so others can see it, the thrill I get when I think of the lives of those people."

Jed and I were standing before the little painting, the other day, and I told him what Lottie had said, that is, I told him the best I could remember. And her words thrilled me so I think I shall never forget them.

"That is why she succeeded," Jed said, humbly. And then he said something so beautiful I cannot forget it.

"That is why she succeeded," he repeated. "It was that painting that drew me to Lottie. I could see that she had a fine soul that responded to noble things. Any one that looks at that little study can feel the prayer that must have been in her heart when she painted it. There is depth of purpose in it. Lottie felt it all and her thought shines forth on the canvas. The little painting lives because it was inspired. It wasn't painted just for money and popular favor. She was uplifted by the beauty and goodness and nobility of those pioneers or she could never have produced anything so fine and true."

I wondered how he liked her later paintings, the ones she made while she was away. He must have guessed my thought for he said, presently: "Of course, her recent studies are more skilful and brilliant. They are better, technically, I suppose."

Jed and I visit together a good deal now, while Lottie is busy with callers and paintings. She has actually sold two of the paintings she had on exhibition. She won't sell the Pioneer Study. I think it would break Daddy's heart if she did. Mrs. Merriss bought a study of a sunset in the mountains and a Mr. Thompson bought a study of a poplar grove.

Jed doesn't seem to care if I am in the room when he and Lottie visit.

I always try to get out but often he draws me into the conversation so I can not go. The other day, while Lottie and I were doing some needle work, Jed came in and asked Lottie if she would care for a little taste of Grand Opera. Of course our city, while big, is not nearly as big as Chicago; but we do pride ourselves on an opera company of our own that puts on two or three great operas every year and brings in from Chicago one or two leads. This opera was Lucia Di Lammermoor. And ever since I read Scott's novel, "The Bride of Lammermoor," I have wanted to hear it in opera. To my surprise, Lottie said:

"I don't care for these amateur things, especially when they attempt anything like Lucia. Why don't they keep to Gilbert and light opera if they must have practice. If they want to try Lucia in the privacy of their own homes, all right. But they should not lower the public taste by 'doing great tasks ill, dulling the world's sense by mediocrity.' The public should hear nothing but the work of the masters."

I suppose Jed was as staggered as I was. But he heard her out patiently.

"You mean, I suppose, that no one has a right to foist his work on the public till he is a master," Jed asked so innocently.

"Precisely," Lottie agreed.

"I was just wondering," Jed remarked, "what class these things would be in." And he waved his hand toward the little study of the "Pioneers" and other paintings that Lottie had put on exhibition.

Lottie looked distinctly annoyed. "The work of the merest amateur, certainly," she deprecated.

"Great Scott," Jed exploded, as if he had just thought of some dread calamity that might befall. "Hadn't we better send Claire right over with a check for Mrs. Merriss and that would-be-art-collector, Thompson, before their taste is utterly corrupted. Those 'two little gems of yours,' as they call them, might do them unutterable harm."

Lottie looked at Jed for a full minute before her sense of humor came to her rescue. Then she saw what he had been leading up to and had a right good laugh at her own expense.

"You see it doesn't do to get too 'upity,'" he advised.

"Well, if you already have the tickets," Lottie agreed.

I see now what Daddy meant when he said that every artist needed some one to help keep him sane. And Jed is certainly the one for Lottie. I wonder why she can't see it.

(To be continued)

Song

April, April,
Laugh thy girlish laughter;
Then, the moment after,
Weep thy girlish tears!
April, that mine ears
Like a lover greetest,
If I tell thee, sweetest,
All my hopes and fears,
April, April,
Laugh thy golden laughter.
But, the moment after,
Weep thy golden tears!

—William Watson.



PART OF THE NEW YORK COLONY OF UTAHNS
John W. Young in Center

The Passing of Another Pioneer

By Howard R. Driggs

A few weeks ago, in his room in an apartment house overlooking the throbbing Upper Broadway, in New York City, one of Utah's pioneers—John W. Young—passed from this life. Sunday, February 17, memorial services were held in the meeting of the Latter-day Saints at 2700 Broadway.

For nearly a score of years this son of President Brigham Young has been a familiar figure in the New York Colony. Up until about two months ago he was always in attendance at the Sabbath Services. At times he spoke—giving out his rich reminiscences many first hand pictures of the pioneering of the Valleys of the Mountains. His memory was keen, his language vivid, his heart sincere in its appreciation for the pioneers and their descendants in the Great West.

My interest in these memories he held in store led me to a constant search for them. We both were busy; but I did succeed in getting from Brother Young several stories which throw illuminating sidelights on Utah's stirring and significant history.

A babe in arms when the Saints left Nauvoo, he could recall little of that part of the Pioneer story. But he had

a recollection of one event in Winter Quarters of historical moment. It was this:

When Colonel Thomas L. Kane—then Indian Commissioner for the Iowa Territory—paid his visit to the Western Frontier during the winter of 1846-7 he came to Winter Quarters and found the homeless saints, half of them ill, living in their dugouts and cabins. The Colonel visited the place to offer comfort. While he was there, he took ill, himself, and for sometime he lay there in the home of President Young, while the family ministered to him and nursed him back to health.

Some ten years later, when the serious breach occurred that brought Johnston and his army out to Utah, Colonel Kane—the friend of the Saints—made the long journey from Washington via the Isthmus of Panama and over the Los Angeles trail to Salt Lake to learn the truth regarding the trouble.

While this princely gentleman was in Salt Lake—"and," said Brother Young, "he was a prince in looks, bearing and kindness of heart"—he stayed again at the home of Brigham Young. It was John W. Young's

privelege then, to help care for this honored guest. As a boy of fourteen he became a kind of messenger for him."

When the Johnston's Army troubles had been swept away by the Civil War tempest and all of the United States troops had been called back across the plains into that conflict, the Over-

Two companies were sent out into Wyoming—one under Captain Lot Smith; the other under Captain Burton. John W. Young was with Captain Burton's company. His vivid pictures of this expedition were most interesting. Said he:

"We battled for over a week to get through the snows out to old Fort Bridger. The men were none of them adequately clothed. There were few overcoats, and such a thing as overshoes were unknown. How we stood the bitter weather on those bleak highlands I often have wondered.

"The day we crossed the great divide through the South Pass and went down on to the Sweetwater I thought we all should surely freeze to death. Across the river—which we dared not try to ford—we saw a stage station. The inmates had been killed or run off by the Indians, but for some reason the station was left standing. How to reach that shelter was a problem.

"Lewis Robison and Joshua Terry, the old mountaineer, solved it for us. They rode back up the river a way until they came to a place where it plunges between two ledges of rock. And there they discovered an ice bridge. The snow had drifted and formed the bridge clear across the stream and frozen solid.

"These scouts shouted and motioned for us to come to them. When we got there we tested the crossing. It was firm enough, so we led our horses down to it and let our wagons also on to it, and after a short time we were within the shelter of the station. Hay was there for our hungry animals, and some food—mostly army beans had been left. We feasted on these while we thawed out our half-frozen bodies.

"Another rather trying experience came a little later when one night the Crow Indians slipped in and ran off every horse we had. It was a tragic situation.

"Captain Burton was determined the thieving rascals should not get away with their steal. He called us into



JOHN W. YOUNG

Taken on his Father's Birthday, June 1, 1920

land Trail was left practically unguarded. The Indians were on the warpath—raiding the emigrant trains, burning stage and other stations.

In the extremity the Mormon boys were called on by President Lincoln to help keep the line to the west open.

council and sent about a dozen of us post haste, on foot to follow the trail of the Crows.

"'Trail the devils to their den, and bring back our horses,' was the leaders word. 'You must not fail!'

"It looked like a hopeless quest but we kept doggedly on. The thieving Indians, evidently feeling safe from pursuit, did not push on very far before making camp; and they seemed to grow lax in their watchfulness. The second night we sighted their tepees and not far from them our lost horses. Hiding till it was dark, we stole down, until we came close to our animals.

"My old buckskin horse, as it happened, had a rope on him. I crept up until I was near enough and grasping the rope firmly spoke quietly to him. He threw up his head as if startled, but made no move to get away. I was soon on his back. The other boys meanwhile had managed to catch some of the tamer animals. When we all were mounted we got round the herd and taking some Indian ponies for interest, rushed the animals back towards our camp. It was a happy lot of boys we found waiting for us. What happened to the thieving Crows we did not know.

"Another incident I have always kept in vivid memory was our 'listening in' out on the old trail. It was somewhere along the Platte. An operator who was with our company climbed the telegraph pole, attached

his wires, and connecting his instrument, was about to send a dispatch to Fort Laramie when he found he was on a very 'busy wire.' He listened and translated the exciting bit of news that was going over the wire. It was a report of the Battle of Shiloh—the engagement in which General Albert Sidney Johnston lost his life, fighting on the southern side. For two hours we sat there under the quiet Wyoming starlit skies listening to that developing story of the Civil War then at its height."

Other stories John W. Young told me on various occasions were quite as illuminating of those interesting pioneer days. His trip made by night with George Q. Cannon from St. Joe to Salt Lake City when the Sioux warriors had put the stage temporarily out of business; his trip with Bishop Nelson Emery out to get tools for the Mormon boys who were building the U. P. through Utah under the Brigham Contract; his race with the Mexican bandits down in the Arizona country—all these and other stories reflected the great story of the struggle it took to win and hold our mighty mountain West.

Most of these tales of the old pioneer days have gone with the pioneers into their graves. The few that have been gathered and preserved are therefore the more precious. Peace to the memory of this pioneer who has just left us to mingle with the host of those who have gone before.

Evolution

Out of the dusk a shadow,
Then, a spark;
Out of the cloud a silence,
Then, a lark;
Out of the heart a rapture,
Then, a pain;
Out of the dead, cold ashes,
Life again!

—John Bannister Tabb.

EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
ALBERT HAMER REISER, Business Manager

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SALT LAKE CITY - APRIL, 1924

The Divinity of Christ

The Sunday Schools, in view of the agitation in the religious discussion of the time on the question of modernity—a theory which denies the miraculous birth and life of the Savior—should pay attention to this phase of the origin of our religion. With respect to our Savior, the Latter-day Saints look upon the account of his life given in the New Testament as a literal expression of his character and teachings. To discard the miraculous conceptions which have hitherto been entertained concerning Jesus by the Latter-day

Saints would be the destruction of their faith. The religion of the Latter-day Saints is founded upon the appearance of the Father and the Son and the administration of angels. Indeed, the early history of our religion is based upon experiences that are largely parallel to the experiences of the early Christians. To deny these experiences would mean the destruction of the Doctrine and Covenants and the Book of Mormon as well as the literal teachings of Jesus and His disciples. It is hard to think that the Latter-day Saints could so be imbued with the fashion of rationalism as it is expressed by many religious teachers as to take part seriously in the discussions between the modernists and fundamentalists as to give adherence or approval to the former.

This is an age of rationalism. The human mind is too often thought of as the source of religious belief among the people. Teachers of religion shift about to meet the fickle mind of a fickle age among those who have or think they have discovered, the break-up of the one-time faith of the masses. People are again looking to science for the solution of those great questions of life which were so disturbing to humanity a generation or so ago. There is a passion for change, for a discovery of something new.

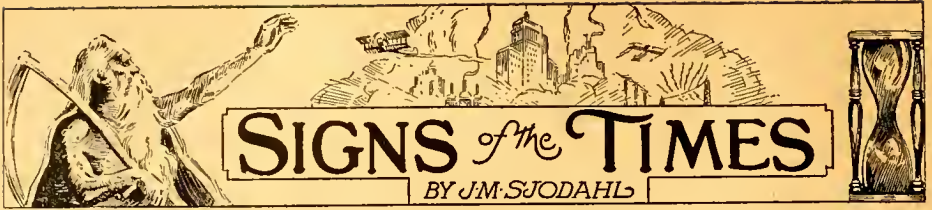
It is fundamental in the religion of the Latter-day Saints that God is constant in His dealings with the children of men, that He has inaugurated dispensations of His providence from the beginning, that faith in Him cannot be made susceptible of man-made changes. To lose one's sense of stability in religious thought and practice is to destroy one's belief in the permanence of God's purposes. No doubt the present is a period of readjustments

in the thoughts, feelings, and beliefs of man. A religion that does not have the direct sanction of the Almighty cannot have the steadfastness of the faith once delivered to the Saints.

The children of the Sunday Schools should be given special instructions touching the divine mission and life of the Savior. They should be given an understanding of the relationships that are found in the teachings respecting Christ in the Old and New Testaments, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price. References to the present discussion between Fundamentalists and Modernists are of questionable value. They do not belong properly to the teachings of our religion. They will pass as former religious discussions have risen and disappeared in the past. The religion of the Saints was established in the teachings of Joseph Smith. They are not susceptible of changes and should be strictly adhered to, especially those teachings which refer to the birth and resurrection of the Savior. At bottom the religion of the Latter-day Saints is one touching their salvation. The resurrection of Jesus is fundamental in the belief of a general resurrection. A general resurrection is fundamental in our belief in immortality. It is essential to the principle of eternal progress. The birth of Jesus teaches us that the origin of life is sacred and in harmony with our preexistence. These fundamental questions do not admit of discussion so far as the faith of the Saints is concerned. It is true there is a disposition to overhaul human standards of the past, to set up new ideals of life. There is too frequently a belief in this age of the world that all things must be begun anew. The history of religion, ever since the days of Christ, has furnished us an example of the flounderings of man in

his uncertain attitude toward God. With the apostasy, the conceptions of a divine being have wholly changed from those in the teachings of our Savior. The first vision of God in person to Joseph Smith reestablished the existence of God, the Father and His Son, Jesus Christ. Joseph Smith's description of the appearance of the Father and Son to him was wholly strange to the age in which he made the announcement that was really the beginning of so-called Mormonism. The appearance of divine messengers to the first great Prophet of this dispensation was the reestablishment of the literal interpretation of Holy Writ. The Bible became plain and convincing. It is now proposed by many to substitute for the early teachings of Christianity, a system of rationalism which accounts only to man's reason and does not consider, neither does it encourage, his faith. It is a curious revelation of modern thought that part of the scriptures should be taken to prove another part false. Heretofore men have wandered from the simple teachings of the Master. Such changes in thought as are now advocated are not new to human experience. Men have lost hold of the fundamental thought in religion. They would make their own understandings a limitation to man's faith. Let the teachings of the Sunday School express our belief in those fundamentals which are in harmony with Christ's teachings and His revelations to the Prophet Joseph at the beginning of the present dispensation. The question of the character, life, birth, and mission of the Savior with the Latter-day Saints does not admit of argument. They are fundamental, are axiomatic, with us and we are not safe to go behind them or discuss their existence.

"Peace on earth was offered nineteen hundred years ago, but God cannot force it upon us until we are ready to receive it; and it will be ours the very hour in which we will establish justice and good will among men."



INFALLIBILITY OF THE POPE

On Feb. 19, King George, replying to addresses made by the convocations of Canterbury and York, expressed his appreciation of the fact that they had made the question of church unity one of their main issues. He said he had always had a fervent hope, that greater unity might be effected among the different churches.

A few days ago, on March 3, Rome replied to the king. In a Lenten pastoral letter, the Catholic archbishop, Cardinal Bourne, declared that his church is willing to make "unlimited sacrifices" in order to restore England to Rome, but, he added, "papal infallibility is the fundamental doctrine of the Catholic church, and all discussions on union are useless and a mere waste of time until that doctrine is accepted by the other churches."

Papal infallibility is thus explained: When the pope speaks *ex cathedra*, declaring that a certain doctrine or moral principle is to be held by the entire church, then he is, by reason of the divine assistance promised to Peter, whose successor he is, preserved from error, and his declaration is, consequently, infallible.

This is the fundamental doctrine of Rome, which Protestantism must accept as a condition of re-union.

Without entering into an extended discussion of the proofs Catholics depend on for the acceptance of this doctrine, I may be permitted to say that they generally misread and misinterpret every Scripture passage appealed to in favor of it. For instance, the well known incident related in Matt. 16:13-20, where Peter says: "Thou art the Christ, the Son of the living God," and Jesus answers: "And

I say also unto thee, that thou art Peter, and upon this rock I will build my church"—this scripture, I say, they read as if the word "rock" referred to Peter, which name, they insist, means "rock."

The fact is, however, that the word Peter or, as Matthew writes it in his Greek text, "Petros," does not mean a "rock" but a "stone"—a part of rock. The word our Lord uses for "rock" is "petra," and this refers not to the apostle but to the great truth which God had revealed to him: "Thou art the Christ." That was the "rock" on which the Church of Christ was to stand, as a city on the hill.

Learned Catholics have tried to get away from this plain truth by saying that our Lord, who spoke Aramean, did not use the two words found in the Gospel according to Matthew, which is written in Greek, but that he used the word "kepha" (Cephas) for both Peter and the "rock," thus identifying the apostle with the foundation of the church. To this it is only necessary to say that Matthew translates the statement of the Master by two different, though related, words, because the Master used two different words, and we must accept the translation as found in Matthew as correct. If it is not correct, no argument whatever can be based on it.¹

¹I am indebted to Br. Henry Miller for the suggestion that our Lord in the passage discussed, speaking Aramean, in all probability said: "Thou art Kepha"—referring to Peter, since "kepha" means a stone (John 1:42)—"and upon this" "takipha" I will build, etc. "Takipha" stands in the targum for the "Tsur" of Deut., which refers to God. (Deut. 32:4, 15, 18, 30, 31, 37.) This would be an easy and natural explanation of the translation found in Matthew.

The Lord teaches us that the revealed truth concerning his divinity is the foundation of his Church; Cardinal Bourne says papal infallibility is the fundamental doctrine of his church. The two structures are, therefore, standing on two different foundations.

THE CALIPHATE ABOLISHED

An event, notable in the Mohammedan world, is the abolishment, by the Turkish national assembly at Angora, on March 4, of the office of Caliph, and the deposition of Abdul Medjid, the incumbent of that position at Constantinople.

Let us recall a little bit of history. When Mohammed died without an heir, in 632 A. D., the question of a successor proved to be quite a problem. The controversy that arose led to two main divisions among the "faithful." The Shiites, who became strong in Persia, Afghanistan, and India, held that the rightful succession was through the lineage of Ali, the son-in-law of the prophet. The Sunnites, represented chiefly by the Turks, maintained that there was no divine right of succession by lineage, but only by appointment whenever a vacancy occurred. The present Turkish republic was established Oct. 29, 1923. The caliphate or office of successor, was then separated from the political class of offices. Now the office itself has been abolished.

Just what the Turks hope to gain by this drastic reform is not clear. A number of "successors" have already appeared. King Hussein of the Hedjaz has accepted the title tendered him by the Arabs of Mesopotamia, Trans-Jordania, and the Hedjaz. Other "successors" have been heard from in India, Egypt, Afghanistan and Morocco.

It is to be hoped that the question may not cause further estrangement between European governments. But Great Britain has at least 70,000,000 Moslems among its subjects, and

France has about 60,000,000. It is probable that each of these two great countries would welcome the advantage of being able to control a "successor," accepted by a majority of the world of Islam. And rivalry would not be conducive to harmony.

DIFFERENT KINDS OF HEALING

The archbishop of Canterbury, three years ago, appointed a committee, with the bishop of Oxford as chairman, to investigate healings performed by Christian Scientists, and other organizations that practice faith cures.

The main point of that committee now published is, that "no case of healing has been found which cannot be paralleled by similar cures wrought by psychotherapy without religion, and by instances of spontaneous healing which often occur in the gravest cases of ordinary medical practice." The committee further emphasizes that it had found no case of the healing of an organic disease, by mental and spiritual means. Dr. J. A. Hadfield, a member of the committee, declares that medical men are almost unanimous in holding that we can not cure by mental or spiritual means the so-called organic diseases like cancer or tuberculosis, but only those conditions like hysteria, neurosis and neurasthenia or shell-shock, which arise from a disturbance in the emotional life."

A similar result was obtained at Vancouver, recently, where the ministerial association caused an investigation of cases of healing reported as having taken place during a "revival." Three hundred and fifty cases were examined. In 39, death had followed the mental treatment, and in five, the patients had lost their reason. Five cases were found where the cure seemed satisfactory. One was a case of stammering; another of neuralgia, and so on. No case of an organic disease had been cured.

Do not these reports, if correct, prove that there is a wide difference

between the healings performed by mental processes, by psychologic means, by suggestion or autosuggestion, and cures that have been effected by divine power, through the servants of the Lord holding the holy Priesthood? Have not these investigations proved that the gift of healing bestowed by the Lord is in an entirely different class to the mental cures attempted in the world outside the Church? I firmly believe that if a similar investigation as these here mentioned should be applied to the miracles of healing by which God in our day has testified to the divine authority of the Priesthood, different results would be obtained.

In God's plan of salvation the remission of sins and the restoration of the body, within certain well understood limits, go together. David in his day sang: "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases." (Ps. 103:1-3.) Our Lord himself, the great physician, said on one occasion: "But that ye may know that the Son of man hath power on earth to forgive sins, (he said to the sick of the palsy) I say unto thee, arise, and take up thy bed,

and go thy way into thine house." (Mark 2:10, 11.)

That is divine healing. It is entirely different, both in its nature and purpose, to any kind of "cures" now so popular in the world.

AN AWFUL DISASTER

The worst mining disaster in Utah, since the Scofield horror, May 1, 1900, when 225 lives were lost, occurred on March 8, this year, when 171 men were entombed in the No. 2 property of the Utah Fuel company at Castlegate, Utah. The extent of destruction is not known at this writing. Seven bodies were recovered on Sunday, March 9, two of which were too mutilated for identification. Bishop Benjamin F. Thomas of the Castlegate ward was one of the men entrapped in the mine. Three successive explosions occurred, strewing the canyon with timbers and tearing a fifty-foot hole at the mouth of the tunnel. Rescuing crews came immediately from other mining camps, and everything possible was done to render aid. On March 18 it was reported that all the bodies had been recovered and identified.

April Rains

It is not raining rain for me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills.

The clouds of day engulf the day
And overwhelm the town;
It is not raining rain to me,
It's raining roses down.

It is not raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
Can find a bed and room.

A health unto the happy,
A fig for him who frets!
It is not raining rain to me,—
It's raining violets.

—Robert Loveman.

SUNDAY SCHOOL WORK



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Andante con Moto

G. A. KERNS.



SACRAMENT GEM FOR MAY, 1924

"I come to Thee all penitent,
I feel Thy love for me.
Dear Savior, in this Sacrament
I do remember Thee!"

Postlude



CONCERT RECITATION FOR JUNE, 1924

(Doctrine and Covenants, Section 59, Verses 9 and 10)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend my Sacrament meetings?

I believe it first because it is a command from our Heavenly Father as is seen from the Concert Recitation.

But our Creator's commands are not arbitrary. They are given because the true development of man's nature lies in following such commands.

Man is by nature social. Scientists call him "a gregarious animal." This instinct of gregariousness helps him in many ways. It affords him protection; it helps him economically. But of equal importance it affords him his great opportunity for spiritual development. Our associations at church are pretty much all of a spiritual inclination. The singing, the prayer, the sermons all make us reflect upon our relations to God and our fellow man.

During the week man is largely separated from this spiritual influence. He becomes materialistic. Often the religions scarcely enter into his life. He is alone. By going to the house of prayer his spiritual nature is built up again. Our spiritual batteries cannot run very long without being charged. Once per week is certainly none too frequent.

We should not isolate ourselves. Men as well as peoples fail to grow when they live apart. The Chinese failed to grow because of isolation. So, too, the mountain men of some states because of lack of contact with progressive peoples have gone backward. If we do not go to the community's center of reverence and idealism, we are in danger of retarding our spiritual growth.

Then, too, by partaking of the Sacrament we renew our covenants and are blessed with spiritual strength for so doing.

From the house of prayer a beautiful influence is always radiated. That person who fails to make use of it will miss that which is designed for his spiritual advancement.

SUGGESTIVE PROGRAM FOR MOTHERS' DAY

May 11, 1924

Singing: "Little Children Love the Savior," by school.

Prayer.

Sacramental Song.

Administration of Sacrament.

Concert Recitation: Exodus 20:12, "Honor Thy Father and Thy Mother, that thy days may be long upon the land which the Lord Thy God giveth thee."

Exercise by six pupils of Kindergarten department.

My Mother

By Jane Taylor

Who fed me from her gentle breast,
And hushed me in her arms to rest,
And on my cheek sweet kisses pressed?
My Mother.

Who sat and watched my infant head,
When sleeping on my cradle bed,
And tears of sweet affection shed?
My Mother.

When pain and sickness made me cry,
Who gazed upon my heavy eye,
And wept for fear that I should die?
My Mother.

Who ran to help me when I fell,
And would some pretty story tell,
Or kiss the place to make it well?
My Mother.

Who taught my infant lips to pray,
And love God's Holy Book and day,
And walk in wisdom's pleasant way?
My Mother.

When thou art feeble, old, and gray,
My healthy arms shall be thy stay,
And I will soothe thy pains away,
My Mother.

Song: "Oh I Had Such a Pretty Dream Mama," by Primary Class.

Recitation: By member of First Intermediate Department,

God sent the birds and sunshine
To gladden all the world,
He sent the foliage and flowers
In radiance unfurled;

He sent the June, the stars and moon,
The pearly dewdrops sweet;
And then he sent you Mother dear,
To make it all complete.

—Maurine Hathaway.
Permission The Buzza Co.

Solo, "Mother O' Mine," or "Mother Macree," or some other appropriate song.

Recitation: By member of Second Intermediate Class.

Mother

By Louis W. Larson

Permission Deseret Book Co.

Her gentle presence filled a home
 With comfort, and delight
 That radiated from her soul
 Like soft celestial light.
 It fell around us like a glow
 Of sunshine from above;
 It filled our hearts with solace
 From a sweet transcendent love.

Her magic kiss dispelled the cares
 That crowded thick and fast;
 Lo, ere we knew it, unawares,
 Our sorrows all had passed.
 A word, a touch, the deed was wrought;
 She healed a bleeding heart;
 Those sadd'ning things were all forgot,
 So wondrous was her art.

She realized her noblest call
 In toiling for her own;
 A benediction fell on all
 Within that hallowed home.
 She moved about; her gentle voice,
 Like music's softest strain,
 Went out to make a world rejoice,
 An infinite refrain.

Ah, greater love hath none than this;
 For every life she gave,
 Her own she put upon the rack,
 Serenely faced the grave.
 Her cup of sorrow oft ran o'er;
 The days filled up with cares;
 She lived to bless the lives she bore,
 With love and tears and prayers.

Song: By school.

Reading: By member of Theological Class.

Mother's Day

Gentle hands that never weary toiling in
 love's vineyard sweet,
 Eyes that seem forever cheery when our
 eyes they chance to meet,
 Tender, patient, brave, devoted, this is
 always mother's way.
 Could her worth in gold be quoted as
 you think of her today?

There shall never be another quite so
 tender, quite so kind
 As the patient little mother; nowhere on
 this earth you'll find
 Her affection duplicated; none so proud
 if you are fine,
 Could her worth be overstated? Not
 by any words of mine.

Death stood near the hour she bore us,
 agony was hers to know,
 Yet she bravely faced it for us, smiling
 in her time of woe;
 Down the years how oft we've tried her,
 often selfish, heedless, blind,
 Yet with love alone to guide her she was
 never once unkind.

Vain are all our tributes to her if in
 words alone they dwell.
 We must live the praises due her; there's
 no other way to tell
 Gentle mother that we love her. Would
 you say, as you recall
 All the patient service of her, you've
 been worthy of it all?
 —Taken from page 140 of "A Heap O'
 Livin'," by Edgar A. Guest.

Presentation to Mothers of appropriate gift, flowers or book.

Response: By a mother.

Song: "Oh My Father," by school.
Benediction.

Bits of Philosophy

Loyalty is Royalty.

He is richer than the rich who does not envy the rich.

Honest playing is better than false praying.

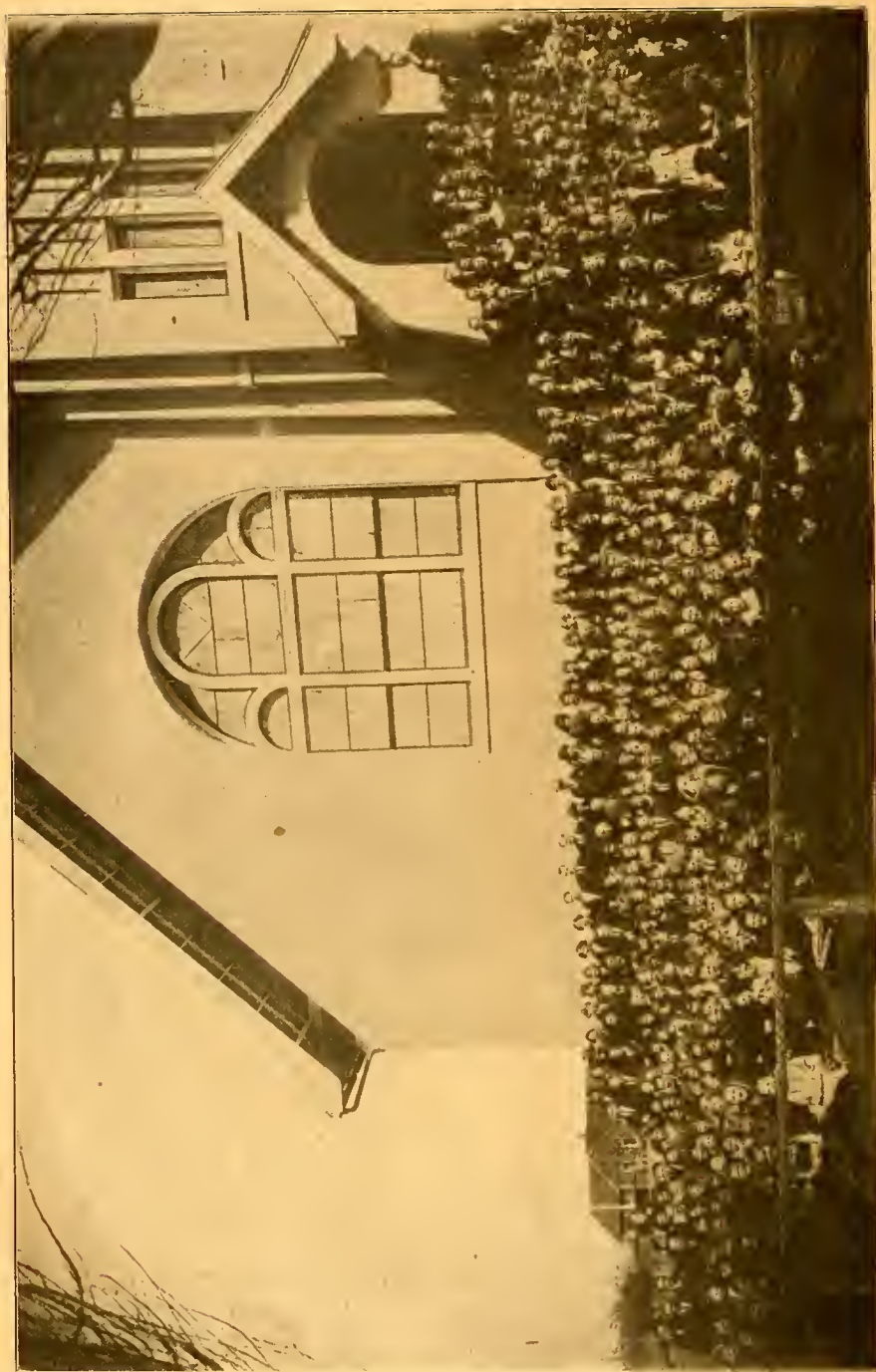
Hell is just as hot as the inmates have made it.

All things come to those who wait if they work hard enough while they wait.

He is educated who has the heart of a child and the brain of a philosopher.

Not what you have but the depth of your gratitude for what you have is the
measure of your joy.

Nephi Jensen.



BRIGHAM CITY THIRD WARD SUNDAY SCHOOL
Superintendent, Ephraim M. Johnson; First Assistant, Sterling Madsen; Second Assistant, David Reeder
At the time this picture was taken the attendance was 480 with 100 per cent punctuality.



MISSION SUNDAY SCHOOLS



Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

WORK FOR JUNE.

For Sunday Schools in which there are only three departments. All other schools should follow the outlines provided for each department, as published in the Juvenile Instructor.

Theological Department

Text: "Restoration of the Gospel," by O. J. P. Widtsoe. See Advanced Theological lessons, this issue, for outlines.

Intermediate Department

Text: "What Jesus Taught," by O. J. P. Widtsoe. See Second Intermediate Department, this issue, for outlines.

Primary Department

Text: "Bible and Church History Stories." See Primary Department, this issue, for outlines.

Western Winter

I stand on the edge of snowclad mountains—

All Nature is fast asleep,

And warmly covered over

With swansdown, white and deep.

The pine trees stand out green and tall

Against the fluffy snow.

Frost stiffened aspens toss their branches

In the wintry winds that blow.

The air is crisp, but makes me feel

So full of life and love,

I thank God for the chilly winds

And the gray sky up above.

In the winter sunset, there I see

A lingering, flaming ray,

That brings the life of new-born Night,

And tolls the death of Day.

The snowdrifts tower toward the sky

In beauty pure, divine—

As if to reach some fleecy cloud

And on its crest recline.

The cold, still lake, far in the west

Viewed from the place where I stand,

Is like a rare, large opal—

Set in a pearl white band.

The twilight comes, and filtered moonlight

Gives my heart a wondrous thrill—

It makes me want to sing for joy,

God's message of good will.

The snowbird calls unto its mate

In the tender, fading light,

And softly, silver echoes come

To bid the world goodnight.

Florence Frandsen



Albert Hamer Reiser, General Secretary

THINK OF IT

Some folks say that it is hard to find inspiration in the work a secretary has to do, because facts, figures, systems, forms, reports, rolls and statistics are death to inspiration.

True, it may be hard, but it is not impossible. All secretaries need to do to find inspiration is to seek it. Nothing worth while comes without effort, and we generally find what we look for.

You have heard of the king who taught his subjects that lesson by sending two groups of searchers throughout his kingdom, one group to bring him a report on the weeds to be found, and the other a report on the flowers. The searchers for weeds were despondent because they found so many weeds, and the searchers for flowers were overcome with joy because they found so many flowers.

If secretaries will elevate their motives and standards of service, keep striving to extend the scope of their usefulness, go where they are likely to find others who are interested in and enthusiastic for Sunday School work, aim to do today's work a little better than yesterday's, give the work before them the best there is in them, pray, and be ever mindful of the great truth, simply expressed: "The way to be happy is to be good." they will find inspiration and joy in abundance.

Of nearly two thousand secretaries serving in ward and mission Sunday Schools and in stake and mission Sunday School headquarters, an overwhelming majority voted in favor of the proposition that accurate annual reports promptly compiled and submitted are of greatest value. And this great majority very convincingly supported their sentiment by appropriate performance.

Of the three general annual reports with which the present General Secretary has had to deal, the 1923 report is the most satisfactory from the point of view of the accuracy and promptness of the stake and mission reports from which it was made. To the ward and mission Sunday school secretaries is due the greater portion of credit for this condition. These secretaries must give the reports the priceless qualities of accuracy and timeliness, or they will never get them.

It is the Sunday School secretary's duty to himself and the cause to keep his enthusiasm for the service alive. If you would do this, attend teacher-training classes and gain an appreciation of the processes and problems of teaching religion, then with a good measure of sympathy and love, attend the classes of your Sunday School and watch those processes at work and those problems in the course of solution. The results, continuing, as they do, to come for years, perhaps, forever, will impress you with the power, the importance, the dignity and the glory of the cause you serve.

Her Daring

She had just come to town. The porter had taken her to her room in the Prince Edward. Soon there was a knock at the door. She opened. A reporter of the *Toronto Star* appeared in the doorway. He wanted a story for his paper. He got it. Here is part of what appeared in the *Star* that evening.

"You are Lucy Gates from New York?"

"No, I am Lucy Gates from Utah."

"From Utah?"

"Yes, and a granddaughter of Brigham Young."

When we heard her sing that night, we hardly knew which to applaud most, her splendid artistic triumph, or her rare courage in giving wide publicity to the fact of her relationship to that great, but very much misunderstood man,

Nephi Jensen.



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

FIVE STEPS IN THE SONG PRACTICE

By Tracy Y. Cannon

An attempt will be made in this article to present the various steps that are necessary in the preparation and presentation of a song in four parts in the ward Sunday Schools. It is pre-supposed that where these steps are followed in a stake there is a competent stake chorister and organist, and that they meet their ward workers in a departmental Union Meeting once a month. The plan here given is based on the assumption that the various schools in the stake will all practice the same song each month. Time allowed for song practice in the schools is insufficient for learning more than one song in parts each month, especially in view of the fact that it is necessary to occasionally renew old songs already learned. It is suggested that a song which has been analyzed in the Juvenile be chosen each month for practice.

Step One. Preparation by Stake Chorister and Organist. The stake chorister and organist should meet to select the song for practice. They should be guided in their selection by the conditions existing in their local schools. If the local choristers and organists are inexperienced, a song not too difficult should be chosen. If the local musicians are experienced and the four part song movement has already gained headway, a more difficult song may be chosen. Where local officers and teachers must be converted to four part singing it would be wise to select an effective easy song.

Having selected a practice song, the chorister and organist should then make a thorough study of the song considering the following points:

- I. Words of Song.
 - a. Predominant thought content.
 - b. Meaning of all poetical expressions, unusual words, etc., appearing in the song.
 - c. Proper pronunciation of words.
 - d. Clear enunciation of words in singing.
 - e. Proper emphasis of words.
- II. Music of Song.
 - a. Spirit of music.
 - b. Tempo and rythm.

Consider the word content in connection with the music in studying the following points:

- c. Dynamics (all marks of expression and accents relating to the amount of force to be given to the several tones.)
- d. Attack and release.
- e. Phrasing (breathing.)
- f. Expression.
- g. Proper registration for organist to use in the accompaniment.
- h. Complete understanding between chorister and organist on the chorister's method of time beating; how much of the hymn shall be played as a prelude to the song; how many and how long the interludes are to be, etc,
- i. Decide on method of presenting song in practice (see step two)

In addition to the conjoint preparation of chorister and organist they should each make separate preparation in the points enumerated above so that their preparation will be complete for the teaching of the song. The chorister who has his song memorized will teach it without effort.

Step Two. The song practice in the monthly Union Meeting.

It is generally feasible to separate the singers into the four parts in the Union song practice. Where possible it is recommended that this be done.

Two usual methods in learning the separate parts are as follows:

1. Let all voices sing together each part so that there will be no one idle to cause a disturbance or lose interest. The singers must be cautioned not to sing loud or strain their voices where the music is beyond their range. One advantage of this method is that all the singers become acquainted with the beauties of every part.

2. Let the voices sing their respective parts softly while one particular part is being drilled. The part that is being drilled would naturally sing louder than the other parts. An advantage of this method is that the complete harmony is heard.

A combination of these two methods is sometimes desirable in learning a song. The following suggestions from a well known choral conductor are pertinent:

1. First gain the attention of every singer.
2. Before beginning to sing, read together rhythmically and slowly the words of the first phrase. All parts sing this

same phrase slowly enough to get notes accurately without much attention to marks of expression. Repeat, if necessary, two or three times. If one part reads incorrectly, drill that part alone.

Now all parts sing the phrase together in correct time. It is often advisable to reverse this process and sing the parts separately first, then all together.

3. Repeat this process for second phrase.

4. Sing first two phrases together, paying strict attention to distinct enunciation of words and giving some attention to marks of expression. The third and fourth phrases should now be studied in this way.

5. Study the whole song phrase by phrase and period by period.

6. After a little familiarity is thus gained with the song, it should be rehearsed with strict attention to all marks of expression, uniformity of attack and finish of phrases, dynamic marks such as *Forte*, *Mezzo Forte*, *Mezzo Piano*, *Piano*, *Crescendo* and *Diminuendo*, the quality and quantity, and proper interpretation of sentiment of piece.

7. The song should be learned independently of the accompaniment as much as possible, but the accompanist should be on the alert to help the parts that may be having difficulty with their notes.

8. Do not try to perfect a piece in one rehearsal.

9. Endeavor to memorize each composition so the singers can give the conductor their whole attention.

Step Three. Discussion of Song in the Choristers' and Organists' Department.

This discussion should be directed along the suggestions given in the First

and Second steps. In addition problems relating to the presentation of the song in the local school should be carefully considered.

Step Four. Preparation by Ward Chorister and Organist.

The suggestions given in Step One should guide the local ward chorister and organist in their preparation of the song. They will already have had the advantage of participating in the monthly Union song practice and the departmental discussion. But on the other hand they must face some difficulties that do not present themselves in teaching a song to adults. These difficulties must be solved in this preparation meeting. Let all preparation be most complete before going before the school to present the song in practice.

Step Five. The Song Practice in the local school.

The suggestions given in Step Two will apply here with a few exceptions. The problems in the local schools are more difficult than in the Union Meeting. In the first place the song must be taught to children instead of to adults. The children learn quickly but they are generally not divided off into sections of soprano, alto, tenor and bass, but the various kinds of music are scattered throughout the school. Then again the parts are not always well-balanced. There is usually a scarcity of tenors and basses. The problem of attention is more difficult than in teaching adults.

But the wide awake ward chorister and organist will successfully meet all these difficulties; not however, without much study. If the choristers and organists will study according to the suggestions here given their chances for success will be greatly brightened.

Sleep Sweetly

Sleep sweetly in this quiet room,
O thou, whoe'er thou art,
And let no mournful yesterday
Disturb thy peaceful heart.

Nor let to-morrow scare thy rest
With dreams of coming ill;
Thy Maker is thy changeless Friend --
His love surrounds thee still.

Forget thyself and all the world,
Put out each glaring light,
The stars are watching overhead;
Sleep sweetly, then, Good night!
—Selected,

PARENTS' DEPARTMENT

*Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Seymour B. Young,
Charles H. Hart, George N. Child, and Milton Bernion*

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Temples in Earlier Dispensations

Lesson 10. Solomon's Temple and its Restorations

1. Its purpose and construction: (a) Why it was built—(I Chron. 21:18; 22:1-14; 28:2; II Chron. 2:4; I Kings 5:1-18). (b) When built—(II Chron. 5:1; 3:2; I Kings 6:1, 38). It stood on Mount Moriah, where is now the Mohammedan Mosque of Omar; it was thirty by ninety feet, and thirty feet high.

2. Description of Temple: (a) The building and its surroundings—(II Chron. 2 to 6; I Kings, 6, 7). (b) The dedication; Solomon's prayer—(II Chron. 6; I Kings 8:22-61). (c) The molten sea, or font, construction and capacity—(II Chron. 4:5; I Kings 7:26). The lavers—(II Chron. 4:6; I Kings 7:38,39).

3. Its destruction under Nebuchadnezzar. The temple of Solomon was plundered on several occasions, and was destroyed by Nebuchadnezzar in 588 B. C., after being plundered (II Kings 25:13-16; Jer. 52:17-19; Dan. 5:2, 3).

4. In 536 to 515 B. C., the temple was rebuilt by Zerubbabel (Ezra 3:8; 5:6; 6:16, 17). It was one-third larger than Solomon's temple, but not so magnificent; it had no Ark of the Covenant, and no sacred fire.

5. Temple of Herod's time: (a) In B. C. 20, Herod began the complete repairing of the second temple, and the main building was completed in a year and a half. This was the temple visited by Christ and His disciples. It was fully completed by 64 A. D., and destroyed by Titus in 70 A. D., in fulfilment of the prophecy of Christ (Matt. 24:2). The Roman emperor Julian made effort to recommence its construction, but failed (Gibbon's History of Rome).

The Ark of the Covenant was placed in Solomon's temple, and remained there until the temple was destroyed by Nebuchadnezzar. There is no available ac-

count of what became of the Ark after its removal from that temple.

The font in Solomon's temple, containing 14,000 to 21,000 gallons of water, was sufficiently capacious for baptism, but there is no record extant of such use; it was for the priests to bathe in (II Chron. 4:6). It is vain to speculate on its use in baptisms for the dead, for the reason that there are no historical data on which to base such a suggestion; further, the ministrations known in the temples at Jerusalem were under the Aaronic or Levitical Priesthood. At the same time, there may have been special ministrations of ordinances other than baptisms (not recorded in ordinary history, for these matters never became public knowledge as to any ceremonies), since the Prophet Elijah held the keys of the Melchizedek Priesthood, and lived a hundred years after Solomon's day (History of the Church, vol. 6, pp. 251-3; vol. 4, p. 407; vol. 6, p. 183; Joseph Smith's Teachings, pp. 30, 34, 120, 126).

After the Babylonian captivity, the Samaritans set up a rival temple on Mount Gerizim; it stood for two hundred years, but was destroyed by the Jews under John Hyrcanus (John 4:20).

Subsequent to the destruction of Solomon's temple the Nephite people in America built temples (II Nephi 5:16; Jacob 1:17; 2:11; Mosiah 1:18; III Nephi 11:11).

Third Sunday, June 15, 1924

Temples in the Last Dispensation

Lesson 11. At Kirtland and Nauvoo, and Early Sites

In 1830, the Church of Jesus Christ of Latter-day Saints was organized upon the same plan as that organized by Jesus of Nazareth in the primitive period of the Christian era, and was separate and apart from all other religious societies existing at the opening of the nineteenth century. This departure from the worshiping ideals of the various Christian sects of the day was announced by the risen Lord in the first vision of the Prophet Joseph Smith, in 1820, followed by the revelation of the sacred history of the ancient inhabitants of America, in 1823, the bestowal upon men of divine authority to act in the name of the Lord, in 1829, and the Church organization

in 1830; other keys were given in 1836. This departure proceeded in still other lines, including sacred places of worship and the ceremonies therein, yet always reverting to the order of the Church of God in all the world's history.

It was in 1831 that the Lord revealed the place where his temple should be built in the city Zion—the first of the temples named in this dispensation (Doc. and Cov., 57:1-3; 58:57), also, in 1832, the period of its completion (Sec. 84: 4, 31), and telling of a subsequent manifestation (Sec. 84:5), and the ordinances of the greater Priesthood which are administered in a fully completed temple (Sec. 84:19-24). This temple was not then constructed; doubtless its delay was providentially foreknown, for the fullness of temple ordinances had not been given (Doc. and Cov., 110:13-16), and conveniences therefore might not have been provided. Except on the American continent, as related in the Book of Mormon, this was the first temple divinely indicated since the days of Solomon's temple. The Church now owns part of the temple lot at Independence, Missouri, but the actual temple site of about three acres is in possession of the small organization known as Hedrickites.

The next temple was that at Kirtland, Ohio; its dimensions were fifty-nine by eighty feet. It was commenced in July, 1833, and completed in March, 1836. It was dedicated on March 27, 1836 (Doc. and Cov. sec. 109), and accepted by the Lord; therein were shown some glorious visions and restored some important keys of salvation (sec. 110). There was in it no font for baptism for the dead (sec. 124:29). The Kirtland temple is now in possession of the Reorganized church.

The command of the Lord for a third temple was for that at Far West, Missouri (Doc. and Cov. 115:7-14; History of the Church, vol. 3 pp. 336-339). The cornerstone was laid April 26, 1839. The Saints were driven from Far West, thus preventing them from building the temple there at that time (Doc. and Cov. 124: 49-54). In recent years the Church has regained possession and ownership of the Far West temple site.

The Saints having been driven from Missouri, the headquarters of the Church was established at Nauvoo, Illinois. In January, 1841, they were commanded to build a temple there (Doc. and Cov. 124:31). They were informed at that time: "A baptismal font there is not upon the earth that they, my Saints, may be baptized for the dead" (sec. 124:32, 33). The required temple also was to be the

place for other ordinances (sec. 124:37-42). Therefore, in some respects the temple at Nauvoo was arranged for more advanced religious ceremonies than was the temple at Kirtland, as Solomon's temple had progressed beyond the wilderness tabernacle; there also was a promise for this temple of revealing ordinances to the people (sec. 124:40-42). This promise was fulfilled, and on May 4, 1842, the Prophet Joseph gave to Apostles Brigham Young, Heber C. Kimball, Willard Richards and others those higher ordinances and endowments (History of the Church, vol. 5, pp. 1, 2). A fullness of the ordinances had not been given in the Kirtland temple, but a preparatory endowment was (President Brigham Young, Millennial Star, vol. 15, p. 152); as parts of the Nauvoo temple were completed, some of the Saints received endowments (ibid., p. 153). The Nauvoo temple, begun in 1841, was completed in 1846, and in this latter year was destroyed by a mob. The Nauvoo temple lot is now occupied by the buildings of a Catholic convent.

There is much historical data, interesting and valuable, respecting the Kirtland and Nauvoo temples, but the limited space, and the fact that these lessons are directed to the use of temples rather than to a detail of events relating to their construction, precludes an extended list of quotations thereon.

Fourth Sunday, June 22, 1924

Subject: Care for the Baby in Summer

Text: Parent and Child, vol. 3, p. 29.

Topic Sentences from the Text

A baby must be kept as cool as possible in summer.

A baby should have a full tub bath every morning.

If the water is very hard, a tablespoonful of borax may be added.

Use a soft wash cloth made from soft material.

A young baby should be carefully held while in the bath tub.

When the bath is finished, the baby should be patted dry.

How to prepare a "bran bath". "starch bath", "soda bath".

Do not be afraid to take off the baby's clothes in summer.

Cotton garments are best for baby in summer.

The baby should be kept day and night in the coolest place that can be found.

A screen porch on the shady side of the house is a boon to every mother.

Do not be afraid of fresh air for the baby.

Summer essentials for the baby are: (1) Proper food and at regular intervals; (2) A Clean body; (3) Fresh air, day and night; (4) Very little clothing; (5) Good place for play and sleep.

Do not give the baby medicine of any sort unless it is ordered by the doctor.

Do not fail to give the baby a drink of cold water several times a day in hot weather.

Questions

1. What are the chief causes of sickness and death among children during the summer time?

2. Discuss the importance of bathing the child.

3. What is the best way to dress a child during summer?

4. Discuss the question of patent medicines.

Fifth Sunday, June 29, 1924

Subject: How the Mind Develops

The mind develops on both the know-

ing and the feeling side through activity.

Reference: Parent and Child, vol. III. Lesson 12. "The Meaning of Consciousness."

1. What is the natural effect of merely **suppressing** a child's activity.

2. What plan of control may be substituted for that of mere suppression and repression? Give illustrations.

3. (a) Is it worth while to pay attention to a child's numerous questions?

(b) If so, should these questions always be answered directly, or should the child be lead to discover the answer for himself when he can do so by his own observation?

4. (a) In what ways may the feelings of a child be properly cultivated?

(b) What has the expression of a feeling to do with its development?

5. (a) In general is it true that "Love begets love", and "Hate begets hate"?

(b) How may this principle be applied in child development in the family?

Thoughts

The Disciples were young men.

Christ did his work on earth as a youth.

The average life of man is about thirty-five years.

More people are converted in youth than in advanced years.

More people are called to the service of God in youth than in middle age.

Nine-tenths of the promises in the New Testament are to those who gave their lives to God in their youth.

There is not one definite promise in the New Testament to the man who lives a selfish life in his youth, then blows the ashes of his life into the face of God.

There is only one thing that ever made a sane man sing when he was dying, and that is, love to God and service to man.

No worldly achievement or possession ever yet satisfied a dying soul.

—Selected.



Robert L. Judd, Chairman; Albert E. Bowen

Second Year—Great Biblical Characters

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Lesson 15. Moses in Training for His Great Work

References: Exodus chaps. 1-4; Beacon Lights of History, vol. 2.

- I. Condition of Israelites at time of birth of Moses.
 1. Probably latter part of 16th or beginning of 15th century, B. C.
 2. Israelites grown to be a mighty people.
 3. King orders all male babies slain.
- II. Birth of Moses.
 1. His concealment.
 2. He is found by the daughter of Pharaoh.
- III. The training and education of Moses.
 1. In the palace of the king.
 2. As leader in his armies.
 3. As associate of wise men.
- IV. The second stage of his development.
 1. He slays the taskmaster.
 2. His fight to Midian.
 3. His forty years of training there.

Third Sunday, June 15, 1924

Lesson 16. Moses as Leader and Deliverer of the Israelites

Reference: Exodus chaps. 5:12.

- I. His call to leadership.
 1. God speaks from the burning bush.
 2. Moses modest and reluctant to act.
 3. Aaron provided as spokesman.
- II. He visits Pharaoh and pleads for the deliverance of his people.
 1. He and Aaron work miracles before Pharaoh.
 2. The plagues.
- III. Israel released.

The journey through the Red Sea.
- IV. Moses as leader in the wilderness.
 1. His great faith
 2. His great patience.
 3. His great love.

Fourth Sunday, June 22, 1924

Lesson 17. Moses as Orator and Statesman

- I. As a statesman and law-giver Moses has probably exercised a greater influence than any other character except Jesus.

1. The Ten Commandments embrace the principles of primary law, and these principles are accepted not only by Christians but by Mohammedan nations as well. (Exodus 20:3-17.)
2. Many of the laws of Moses are decidedly practical and humane.
 - a. Charity for the poor. (Lev. 19: 9-10; 25:35-46.)
 - b. Equalization of wealth. Redemption of land and of servants. (Lev. 25:1-34 and 47 55.)

- II. Moses presented religious truths in the form of wonderful orations.

(The Book of Deuteronomy comprises chiefly four orations by Moses. The fourth one is contained in Chapters 29-30. Dr. Richard Green Moulton says: "When I was a beginner in literary studies I recollect setting myself as an exercise to read through on three successive days, each at a single setting, an oration of Demosthenes, one of Burke, and the Book of Deuteronomy * * * I well recollect the feeling I had at the time that neither of the other two rose to the oratorical level of Moses.")

Note: In closing the discussion of Moses, it would be impressive to have some good reader read to the class the poem, "The Burial of Moses," by Mrs. Cecil Frances Alexander. It may be found in "Choice Readings" by Cummock, as well as in several other volumes of readings.

It is suggested that if available the teachers get General Conference sermons of President Grant and compare with teachings of Moses as to profound religious truth being combined with keen, practical wisdom.

Fifth Sunday, June 29, 1924

Review Questions for Second Quarter

1. In what way did Jacob magnify the blessings which came to him from his brother Esau?
2. Name five events in the life of Joseph, who was sold into Egypt, which classed him as a great leader.

3. How long was Moses kept in training before he actually began his life's work, and why this long period of preparation?

Advanced Theological

The Restoration

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Lesson 15. Sacred Writings

The scriptures are the revelations of God through His prophets, given as His law to the world.

References: The Restoration, chap. 13.

I. The Bible.

1. Questions concerning its authenticity.
2. Questions concerning its completeness.
3. Joseph Smith's revision—its purpose.

II. Other scriptures.

1. The words of Moses.
2. The prophecy of Enoch.
3. The Book of Abraham.

III. Certain new revelations.

1. Doctrine and Covenants, sections 74, 76, 77 and 91.
 - a. Their historical setting.
 - b. What new light do they give?

Third Sunday, June 15, 1924

Lesson 16. A New Volume of Scripture

God communicates needed knowledge to men through recognized channels.

Reference: The Restoration, chap. 14.

I. The mission and office of a prophet.

II. The Prophet Joseph Smith.

The course of revelation through him.

III. The Doctrine and Covenants.

1. The history of its compilation and publication.
2. Its official adoption.
3. Classification of its contents.
4. Why was it necessary?

Fourth Sunday, June 22, 1924

Lesson 17. The Keys of Gathering

Through ordained channels God proposes to bring blessings to all mankind.

References: The Restoration, Chap. 15. History of the Church Vol. 2, p. 435-et seq.

I. The growth of the Church, numerically, spiritually and temporally.

II. The Kirtland Temple.

III. The dedicatory service.

1. The Lord's acceptance of the Temple and promise of blessing.
2. Prior manifestations.
3. The "chosen people."
 - a. What the term signifies.
 - b. The scattering of Israel.
 - c. The keys of gathering.

How all men are to benefit thereby.

Fifth Sunday, June 29, 1924

Written Review for Second Quarter

1. Trace the various steps leading up to the organization of the Church, showing that it has the sanction of Divine Authority.

2. The Church was organized with six members, living in close proximity. Show by what means it has adapted itself to the more complex needs of an organization augmented in members and in territorial expansion.

3. What is the significance of the adaptability?

Life is What We Make It

On the walls of an old temple archeologists found this picture: A king forging from his crown a chain, and near by a slave making his chain a crown, and underneath was written: "Life is what man makes of it, no matter of what it is made."

SECOND INTERMEDIATE DEPARTMENT

Harold G. Reynolds, Chairman; Horace H. Cummings and T. Albert Hooper

Second Year—Book of Mormon

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Teachers, you can make this lesson more effective if you are a regular attendant at the Sacrament meetings, and partake of the blessings to be obtained there.

Second Sunday, June 8, 1924

Lesson 15.—Zeniff, Who Sought the Inheritance of His People

Objective: To teach that prayer with industry brings blessings.

General References: Mosiah, chaps. 9 and 10; Dictionary of the Book of Mormon, p. 342; Story of the Book of Mormon, chap. 11.

Problems and Illustrations: In the development and application of the subject, discuss with the class: The effect of adversity and persecution on the development of character. How opposition develops faith.

Memorize: "I and my people did cry mightily to the Lord that he would deliver us out of the hands of our enemies; for we were awakened to a remembrance of the deliverance of our fathers." Mosiah 9:17.

Topics:

- I. Zeniff's expedition to Lehi-Nephi.
 1. Its object. Desire for wealth.
 2. Disastrous results.
- II. Industry of Zeniff and his people.
- III. Effect of resulting prosperity upon Lamanites.
- IV. Victory over Lamanites as result of prayers of the people. (Read Mosiah 9:18.)
- V. Second victory over Lamanites.
- VI. Prevalence of peace and prosperity. (Read Mosiah 10:19-21.)

Note: Encourage your pupils to use the Book of Mormon and become familiar

with it. Have the special references in this lesson read in the class.

Third Sunday, June 15, 1924

Lesson 16.—Abinadi, the Fearless Prophet

Objective: To teach that Abinadi taught the Gospel of Christ and was sustained by the Lord.

General References: Mosiah, chaps. 11 to 17 inclusive; Dictionary of the Book of Mormon, p. 9; Story of the Book of Mormon, chap. 11.

Problems and Illustrations: In the development and application of the subject, discuss with the class: When people sin they do not like to be told of it. It requires courage to stand alone and call a sinful people to repentance. The Book of Mormon does teach Christ and His Gospel.

Memorize Mosiah 15:20: "The Son reigneth, and hath power over the dead, therefore. He bringeth to pass the resurrection of the dead."

Topics:

- I. Noah succeeds Zeniff as King.
 1. Disposes of righteous priests.
 2. Appoints unrighteous and arrogant priests.
 3. Teaches his own doctrines.
- II. Lamanites attack Noah's people.
- III. Noah defeats Lamanites.
 - Boasts of own power.
- IV. Abinadi appears (Read Mosiah 11:20.)
 - Tells people they sin and calls them to repentance.
- V. Noah arrests Abinadi and seeks his life.
- VI. Abinadi escapes.
- VII. Abinadi reappears among people.
 1. Protected by the Lord.
 2. Continues his teachings.
 - a. Confounded Noah's priests.
 - b. Taught law of the Lord.
 - c. Tells of crucifixion and subsequent triumph over death.
- VIII. Abinadi ordered put to death.
 1. Teaches as he dies.
 2. His last words a plea to his Maker. (Read Mosiah 17:14-20.)

Note: There is a similarity of Abinadi's reception with that of other prophets including Joseph Smith, and even Christ himself. Point this out to the class.

Fourth Sunday, June 22, 1924

Lesson 17.—Gideon, Nephite Patriot

Objective: To teach that fearlessness inspires confidence in one's associates.

General References: Mosiah, chaps. 19 and 22; Alma chap. 1; Story of the Book of Mormon, and Dictionary of the Book of Mormon.

Problems and Illustrations: In the development and application of the subject discuss with the class: When a person knows he is right under the inspiration of the Lord, he fears no opponent, no matter what his station. A man who is worthy of leadership will always have the privilege of leading.

I. Gideon disapproved methods of King Noah.

1. Attacked the king.
 - a. Spared his life upon appeal to patriotism.
 - b. Fled with Noah and his people before Lamanites.
 - c. Refuses to desert women and children.

II. Gideon submitted to captivity.

Secured lives of people.

- a. Accepted bondage.
- b. Promised to deliver Noah to Lamanites.

III. Sent men after Noah.

1. Met men of Noah.
2. Learned of Noah's death, and flight of his priests.

IV. Made new agreement with Lamanites.

V. Suggested plan of escape to Limhi.

1. Led people to Zarahemla.
2. Become subjects of Mosiah.

VI. Gideon taught the people.

1. Met Nehor, an anti-Christ.
2. Admonished Nehor.
3. Slain by Nehor (See Alma 1:7-10.)

VII. Commemorated by having city named for him. (See Alma 2:20; Alma 6:7.)

Fifth Sunday, June 29, 1924

Written Review

1. Give your impression of the character of Sam, Nephi's brother.
2. What was the outstanding feature of Jacob's teaching?
3. What lesson do you draw from Sherem's activities?
4. What traits in the life of Enos can we well afford to emulate?
5. Name five things that made Benjamin a successful king.

6. What kind of government did Mosiah advocate? How does it compare with our government?
(Answer any three.)

Fourth Year—What Jesus Taught

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament Meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Lesson 15. The Meaning of Repentance

Objective: To teach that repentance means turning away from mistakes and errors, confessing sins committed and forsaking them.

General Reference: "What Jesus Taught" chapter 16.

Problems and Illustrations:

In the development and application of this lesson discuss with the class the need of repentance in everyday business in order to achieve success. If a farmer finds out that he is following wrong lines in his work, what does he do in order to get better crops? Apply this to the book-keeper, builder, etc. Consider the goal each Latter-day Saint should strive to reach and how it can be attained.

Memory Verse: Mark 1:15.

"The time is fulfilled," and "the kingdom of God is at hand; repent ye, and believe the Gospel."

Topics:

- I. The real meaning and nature of Repentance.
- II. Need of Repentance in temporal things.
- III. Need of Repentance to gain Eternal Life.
- IV. The signs of true repentance.

Note: Discuss with the pupils their daily habits and practices and things they might improve in. Suggest as a daily habit that they sum up the day's activities and discover the things that should be done differently for the betterment of their lives.

Third Sunday, June 15, 1924

Lesson 16. Baptism by Immersion

Objective: To teach that baptism by immersion, for the remission of sins, is

essential to salvation by those who have reached the age of accountability.

General Reference: "What Jesus Taught" chapter 17.

Problems and Illustrations:

In the development and application of this lesson discuss with the class: facts concerning their own baptism. Have them tell when, how, why and by whom they were baptized. Have rather a complete discussion with them; why obedience to the ordinance of baptism is essential. Have related the story of Christ's own baptism.

Memory Gem: Words of Christ to Nicodemus John 3:5.

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Topics:

- I. Obedience to the Law of God necessary.
- II. Baptism is for the Remission of sins.
- III. Baptism is for those who have reached the age of accountability.
- IV. Baptism by immersion is essential to salvation.

Fourth Sunday, June 22, 1924

Lesson 17. The Gift of the Holy Ghost

Objective: To teach that the Holy Ghost is conferred upon the repentant and baptized believer by the laying on of hands by one having the authority.

General Reference: "What Jesus Taught" chapter 18. (Pay attention to the references at close of chapter).

Problems and Illustrations:

In the development and application of this lesson discuss with the class when, how and by whom the Holy Ghost is conferred and emphasize particularly the value of possessing the Holy Ghost; i. e.,

how this precious gift may function in our lives. Amplify the point that L. D. S. boys and girls should be more enlightened, more cultured and more pure because of having received the Holy Ghost. The reaction should be the desire to live in accordance with the teachings of the Gospel in order to enjoy the companionship of the Holy Ghost.

Memory Verse:

Review last Sunday's memory verse and have the class repeat the fourth Article of Faith.

Suggestive Topics:

- I. The Holy Ghost essential to Salvation.
Jesus and Nicodemus.
- II. Why the Holy Ghost is conferred.
- III. How the Holy Ghost is conferred.
- IV. By whom the Holy Ghost is conferred.
- V. The value of possessing the Holy Ghost.

Fifth Sunday, June 29, 1924

Review Questions for the Second Quarter

Pupils are to choose and answer four of the following questions. Some may find time to answer more than four.

1. What is the right attitude of worship? Show wherein lies the value of sincere worship?
2. Why is child-like trust and confidence necessary in prayer, and what are some of the characteristics or qualities our prayers should possess?
3. Give an example of the power of faith in the life of Jesus, in your own experience.
4. How may we show that we have faith in God and in the Gospel?
5. How is repentance a fundamental principle in our daily lives, and of what does true repentance consist?
6. How did Jesus show that baptism is essential to salvation, and what is the purpose and mode of baptism?
7. How may we be born of the Spirit and of what value is the Holy Ghost? How may we retain this gift?

Forgiveness

Bertha A. Kleinman

If I grow angry in my play,
At something you should do,
I am afraid lest when I pray,
God should be sorry, too;

And when you ask me to forgive,
I hasten to obey,
Lest God should wait to pardon me
Till I have shown the way.

FIRST INTERMEDIATE DEPARTMENT

*George M. Cannon, Chairman; Josiah Burrows, Adam Bernion, Alfred C. Rees
and Eugene Hilton.*

Second Year—Stories from the Bible

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Lesson 15.—Joseph Made Governor of Egypt

Objective: To teach that God controls the destinies of men.

Text: Genesis 41.

I. Pharaoh sends for Joseph.

Joseph's reply to Pharaoh.

a. Pharaoh tells Joseph his dreams.

b. Joseph's interpretation.

c. Joseph's advice to Pharaoh.

d. Effect on Pharaoh.

II. Joseph set over all the land of Egypt.

1. Marries Asenath.

2. The seven years of plenty.

3. Joseph gathered the food during these seven years.

a. Laid it up in all the cities.

b. The food of the fields round about the cities.

III. Two sons born to Joseph.

1. Manasseh.

2. Ephraim.

IV. Seven years of famine begin.

1. People of Egypt famished for bread apply to Pharaoh.

Pharaoh sends them to Joseph and tells them to do as Joseph says.

2. All countries come into Egypt to Joseph to buy corn.

Third Sunday, June 15, 1924

Lesson 16.—Joseph and His Brethren

Objective: To teach that the predictions of the Almighty will be fulfilled.

Text: Genesis 42.

I. Jacob sends his ten older sons to Egypt to buy corn.

Benjamin, Joseph's brother, not sent with his brethren.

2. Joseph's ten brethren bow themselves before him as governor of the land.

a. Joseph recognizes his brethren. Pretends he thinks them spies.

b. Brethren do not know Joseph.

(1) Deny being spies.

(2) Tell their story.

3. Joseph's proposal to them.

a. Places them in ward for three days.

b. Releases all but one—Simeon—keeps him in prison. Sends others home with corn and places their money in their sacks.

c. Their guilty consciences.

4. Their journey homeward.

a. Open sack to feed animals and find their money.

d. Recount experiences to their father Jacob.

c. Jacob's lament.

Fourth Sunday, June 22, 1924

Lesson 17.—Joseph Makes Himself Known to His Brethren

Text: Genesis chaps. 43, 44, 45, and 46.

I. Famine compels Jacob to send sons again to Egypt for food.

1. Jacob's reluctance to let Benjamin go.

2. Judah's pledge.

3. Jacob's presents for the governor. His prayer for mercy upon his sons.

II. Joseph sees Benjamin.

1. His orders for reception.

2. Brethren frightened.

3. Their appeal to Joseph's steward.

4. Calms their fears and brings Simeon to them.

5. Joseph greets them and serves them a feast.

Their surprise when seated each man at table in order of his age.

III. Joseph's orders about his silver cup.

1. Sent on return journey.

2. Followed by Joseph's steward and accused of stealing Joseph's cup.

3. They deny guilt.

Propose that any in whose sack the cup is found shall die; and be slaves.

4. Cup found in Benjamin's sack.

IV. Return to Joseph's house.

1. His question.
2. Judah's answer.

V. Joseph sends out all attendants.

1. Makes himself known to his brethren.

2. His wonderful forgiveness.

VI. Sends for his father.

(Note: The scenes portrayed in these chapters are among the most dramatic in all history. Not only is the nobility of Joseph shown in his willingness to comfort and to forgive his envious and cruel brethren but they also exhibit a great change of heart as contrasted with their conduct at time they sold Joseph into slavery and into a fate that they supposed disposed of him forever. The humility of Judah (Gen. 44:16) is in striking contrast with his usual boldness. Then Judah's wonderful plea that he be allowed to remain as a bondman to Joseph while "the bad" Benjamin go with his brethren to their father Jacob, lest the latter, seeing that the lad is not with his brethren on their return, will die; and they bring down the hairs of their father with sorrow to the grave, is one of the finest pleas to be found in the Bible, if not the finest in all literature. (See Gen. 44:18-34.) The pupils can read the text given. Let them do so and help them to thoroughly see its full meaning.)

Fifth Sunday, June 29, 1924

Written Review

1. Why did Isaac give greater blessings to his Jacob than to Esau?
2. Tell about some of the noble things Jacob did.
3. What blessings came to Joseph's people after he was sold into Egypt?
4. How did Joseph show his love for his brothers?

Fourth Year—Ancient Apostles

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings? (See Superintendents' Department for suggestions.)

Second Sunday, June 8, 1924

Lesson 15.—At Lydda and Joppa

Text: Ancient Apostles.

Objective: To teach that the gospel

is intended for all the people who have dwelt upon this earth.

- I. Peter at Lydda.

1. Heals the sick man.

2. The whole city converted.

II. At Joppa.

1. Raises up the good woman.

2. Many people added to church.

III. Story of Cornelius.

1. His good life.

2. Words of the angel.

3. Peter's vision.

4. Prejudice of the Jews.

5. Meeting with Cornelius.

6. Peter's new conception of the Gospel.

7. His declaration.

8. Beginning of the work among the Gentiles.

Teachers: Your boys and girls should be taught to tell this remarkable story so that the thought back of it will remain with them. Use the map to show where these cities are located. Do our missionaries exclude anybody from hearing the Gospel? Why do we send missionaries "to all nations"? Why did Apostle David O. McKay recently go to China and dedicate that land? Why did Apostle Orson Hyde in the early part of our Church history go to Palestine and dedicate that land? Why are we preaching the Gospel to the Indians?

The impression should be left with your class that the Gospel as preached by the Latter-day Saints is broad and generous. Everybody is given an opportunity to hear it and accept it. We exclude no one who is worthy. No one can rightfully charge us with being narrow.

Third Sunday, June 15, 1924

Lesson 16.—The Third Imprisonment

Objective: To teach that the power of God is greater than the power of man.

- I. Cruelties of Herod.

1. Inherits wickedness from grandfather.

2. Slays Apostle James.

3. Imprisons Peter.

4. Prepares to execute Peter.

II. In the prisons.

1. Peter well guarded.

2. Angel delivers him.

3. Guards sleep.

III. Saints exercise faith.

1. Gather at a home.

2. Pray for Peter's safety.

IV. Peter's appearance.

1. Knocks at door.

2. The astonishment and joy.

3. Peter seeks safety.

Teachers: Just as the Lord showed His power and willingness to protect His servants in early days, so has He done it in our own day. Teachers should relate incidents from the lives of our leaders to stress that point. Joseph Smith was constantly sought by his enemies; Wilford Woodruff tells of his many experiences; the Lord's care for the pioneers offers a striking illustration of the Lord's care for His people. Read or tell specific incidents in your class today to confirm this faith in the Lord's care over His servants. Missionaries, too, have remarkable experiences in this respect. The lesson today should be thoroughly faith-promoting in its nature.

Fourth Sunday, June 22, 1924

Lesson 17.—Closing Scenes of a Righteous Ministry

Objective: To teach that comfort and joy come to those who work in the Church.

- I. Peter's career.
 1. Called by the Savior.
 2. Becomes fisher of men.
 3. Appointed apostle.
 4. Receives education from Savior.
 5. Called to preside over the Church.

II. Church at Antioch.

1. Strife between members.
2. Session of the twelve apostles.
3. Peter's decision.

III. Close of his career.

1. His years of service.
2. His appeal to the Saints.
3. Legend concerning his death.

Teachers: Consult the Church history and find out how many years each President of the Church has given to the ministry since he was appointed to the apostleship. Compare that with Peter's term of service. Let the class members tell the story of Peter's life with all its ups and downs; its turbulent circumstances. Show how he grew in faith; how he became strong. His life's story should be an inspiration to all the boys and girls who are just entering the service of that same Lord. Keep in mind the objective of today's lesson.

Fifth Sunday, June 29, 1924

Written Review

1. How did Christ's apostles show that they had power from the Lord?
2. Why do you think our Church has the same power?
3. Why should the Gospel be preached to all nations?

Let's Play Spring

By Bertha A. Kleinman

Let's play our five little fingers
 Are five little elves of Spring,
 And down here under the garden,
 There's the tiniest bit of a thing—
 It's a seed wrapped up in its cradle,
 That old Jack Frost can't break,
 And it's slept and slept all winter,
 Till it's time little seeds were awake.

So we'll play our fingers are raindrops,
 Pattering, pelting so,
 Till the earth grows soft and makes a way
 To the tiny seeds below.
 And then we'll be the old March wind,
 And blow, and blow, and blow,
 Till the little seeds listen and wake and climb,
 And my garden starts to grow.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend my Sacrament meetings?

Song: Number 73, "Tis Sweet to Sing the Matchless Love."

Aim: We should attend Sacrament meetings to make us better boys and girls.

Lesson: What is a Sacrament meeting? In what meetings is the Sacrament passed? Now, of course, we all go to Sunday School which is a child's Sacrament meeting. How many go to afternoon or evening Sacrament meeting? What good do we get from going to Sacrament meeting?

We get much good from going. We learn to sing beautiful songs. We have good teachers who teach us fine lessons with glorious truths in them. Then, too, best of all we can partake of the Sacrament, which makes us feel that we won't do wrong any more when we think of Jesus; how good He was, and how He loves us and wishes us to be good and pure like Him!

A number of years ago there lived in a far off mountain valley, a boy named Henry. He never went to Sacrament meeting, for his parents were rough people who didn't believe in Jesus. Henry didn't know what Sunday School was. He lived with men who were not good.

One day a missionary came through that valley. He asked Henry's parents if he might stop over night. This they permitted him to do. He told them of Jesus and the Gospel. The parents didn't care to hear, but Henry who was fifteen, liked the man and his beautiful teachings. In the next valley were a few who had joined the Church. Henry asked his parents to let him go over to the meeting these Latter-day Saints held there Sundays. They said there was no good in going, but Henry might ride his horse over if he desired. It would be a change for him. There in the meeting Henry learned beautiful songs and heard beautiful truths. He felt that he just had to live a better life. After a while he was baptized and partook of the Sacrament. How glad he was that he had learned to

live better through going to Sacrament meeting.

When you hear anything good in Sacrament meeting, how should you feel? How live? Why do you partake of the Sacrament?

Lesson 33.—Crucifixion and Burial

Texts: Matt. 27:27-66; Mark 15:20-47; Luke 23:26-53; John 19:17-42.

Reference: "Bible and Church History Stories," page 143.

Second Sunday, June 8, 1924

Lesson 34.—The Resurrection

Texts: John 20:1-18; Matt. 28:1-18; Mark 16:1-8; Luke 24:1-12.

References: "Bible and Church History Stories," page 150.

Third Sunday, June 15, 1924

Lesson 35.—The Ascension

Texts: John 20:19-31; 21; Luke 24:13-49; Acts 1:1-11.

Reference: "Bible and Church History Stories," page 156.

Fourth Sunday, June 22, 1924

Lesson 36.—The Great Pentecost

Text: Acts 2:1-41.

References: "Bible and Church History Stories," page 160.

Fifth Sunday, June 29, 1924

Preview of June Lessons

1. Which of the "great objectives" of the "Stories from the Life of Christ" are brought out clearly in the June lessons? In what way?

2. What events at the crucifixion show that Jesus is the Son of God?

3. State all the evidence of these lessons that shows that Jesus in very deed did rise from the dead.

4. What great gain came to the world through the ascension of Jesus into heaven?

5. What promise did Jesus make concerning the sending of the Comforter and how was His promise fulfilled.

KINDERGARTEN DEPARTMENT

Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR JUNE

First Sunday, June 1, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that I should attend Sacrament meetings?

Objective: To teach that by partaking of the Sacrament often we strengthen our faith and grow stronger spiritually.

General References: See Superintendents' Department; Matt. 26:17-30; Luke 22:7-27; Book of Mormon, II Nephi 18th and 20th chapters.

Questions and Problems: Jesus partakes of Last Supper with disciples. The Sacrament is introduced. Jesus tells disciples to meet and partake of Sacrament in remembrance of Him. After His resurrection Jesus came to the American continent to preach to the Nephites. He gave them the Sacrament and told them the purpose of it. He emphasized the importance of partaking of it worthily. By doing so, we show a willingness to keep the Lord's commandments. Why did Jesus give the Sacrament to His disciples? Why did He want the people on this continent to have the Sacrament and have meetings at which they could partake of it? Why do we partake of the Sacrament? What should we do when we partake of it? How are we helped, when we partake of the Sacrament? Where do we go to get the Sacrament?

Topics:

- I. Jesus and disciples in Jerusalem.
 1. The Last Supper.
 2. The Sacrament.
 3. Jesus' message in regards to Sacrament meetings.
- II. Jesus in America.
 1. Jesus preaching to people.
 2. Before leaving gives them Sacrament.
- III. Purpose of Sacrament meetings.
 1. In remembrance of Christ.
 2. To have His Spirit with us.
 3. To strengthen our faith in Jesus.
 4. To show a willingness to obey His teachings.

Second Sunday, June 8, 1924

Lesson 53.—The Birds

Objective: To teach that if we love and care for God's creatures, they will help us and make us happy.

General References: "Sunday Morning in the Kindergarten"—Second Year Outline. "First Book of Birds," by Oliver Thorne Miller; "Birds of Killingworth," adapted from Longfellow's poems.

Questions and Problems: It was spring-time in the town of Killingworth. Birds were everywhere, singing and filling the air with music. The farmers hold meetings to see how they can get rid of the birds, so they will have more grain and fruit. They find ways and all birds are killed. The next year they are overrun with pests of insects. Their crops are destroyed. They see their mistake and wish the birds were back. At last they realize the good the birds did. The school teacher, a friend of the birds who had tried to keep the farmers from killing the birds, helped to bring birds from a place where they were plentiful. Brought in wagons. After that the farmers would not allow anyone to harm a bird.

Topics:

- I. Killingworth.
 1. Beautiful town with lots of birds.
 2. Farmers plan to save crops from birds.
 3. Birds are killed.
 4. Crops are destroyed by pests.
 5. Farmers see their mistake.
- II. Birds are brought.
 1. Cages fixed in wagons.
 2. Birds are caught and sent.
 3. Farmers rejoice.
 4. Birds protected ever after.
- III. Our care for Birds.
 1. Not to kill or harm birds.
 2. To feed and care for them.
 3. What they do for us.
 4. Who gave them to us.

Third Sunday, June 15, 1924

Lesson 54.—Abram and Lot

Objective: To teach that God is pleased with us when we are unselfish in our dealings with others.

General References: Genesis 13; Second Year Outline, "Sunday Morning in the Kindergarten."

Questions and Problems: Abram and Lot leave Egypt and go into the south. They left their country but took their sheep and cattle with them. Abram builds altar at Bethel and worships. Strife

arises between herdsmen of Abram and Lot. The two men decide to separate. Lot takes the better lands. Heavenly Father was pleased with Abram's unselfish nature and blessed him. Abram was very grateful to Heavenly Father.

Topics:

- I. Abram and Lot in Egypt.
 1. They move south.
 2. Take their sheep and cattle with them.
 3. Pitch tents and settle.
 4. Strife arises between herdsmen.
- II. Abram and Lot separate.
 1. Abram wants peace.
 2. He gives Lot his choice.
 3. Lot takes the best.
 4. Abram is contented, without murmur, takes what is left.
 5. Abram blessed by the Lord.
- III. Unselfishness in our daily lives.
 1. In our play and work.
 2. Share things that are given us.
 3. Work so father and mother can have rest.

Fourth Sunday, June 22, 1924

Lesson 55.—Tithing Paid in Very Early Times

Objective: To teach that we are blessed when we pay our tithing.

General References: Genesis 14:20; 28:5, 10-22; Hebrews 7:1-2; Second Year Outline, "Sunday Morning in the Kindergarten.

Questions and Problems: Abram pays tithes of all he had. After many years Abram dies. He leaves his cattle to his servants and money to his son Isaac. A baby boy is sent to Isaac. Isaac sends Jacob to see his uncle. He goes alone, taking food and some clothing. He has a long journey; sleeps out in the open. Uses stones for a pillow. While asleep he has a strange dream. He sees a ladder reaching up to heaven. Sees angels going up and down the ladder. Jacob hears the Lord's voice. The Lord blesses Jacob and makes him the same promise that He made to his grandfather. When Jacob awoke he was surprised that the Lord was in such a place. Jacob takes oil and pours over the stones he had used for a pillow. Promises the Lord that if He will bless him with food and clothes, he would give one tenth of all he made to the Lord. He was blessed and he kept his promise.

Topics:

- I. Isaac sends Jacob to his uncle.
 1. Jacob prepares to leave.
 2. Long journey.
 3. Camps for night.
 4. Jacob's vision.
 5. He makes a promise.
 6. Offers sacrifice.
 7. He is blessed.
- II. Our tithing.
 1. Why we pay tithing.
 2. What the tithing is used for.
 3. How we are blessed.

The Better Way

It is better to lose with conscience clear
Than to win with a trick unfair;
It is better to fail and to know you've
been,
Whatever the prize was, square,
Than to claim the joy of a far-off goal
And the cheers of the standers-by,
And to know down deep in your inmost
soul
A cheat you must live and die.

Who wins by a trick may take the prize,
And at first he may think it sweet,
But many a day in the future lies
When he'll wish he had met defeat.
For the man who lost shall be glad at
heart
And walk with his head up high,
While his conqueror knows he must play
the part
Of a cheat and a living lie.

The prize seems fair when the fight is on,
But save it is truly won
You will hate the thing when the crowds
are gone,
For it stands for a false deed done.
And it's better you never should reach
your goal
Than ever success to buy
At the price of knowing, down in your
soul,
That your glory is all a lie.

—Detroit Free Press.



RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

Suggestive Commencement Program

The time has arrived when Religion Class workers ought to begin to plan their commencement programs. Certainly those who held such programs last year and saw how inspirational they were, will let nothing interfere with their commencement exercises this year. It is hoped, too, that all other classes will have a desire to bring their years' work to a proper conclusion by holding such a program.

A great many Religion Class workers advise the holding of such exercises at least two weeks before the close of regular day school. This will permit the children to prepare for the program without interfering with their preparation for the regular day school exercises. Teachers also become very busy during the last two or three weeks of school. By holding the Religion Class exercises early, some time may be saved that can be used to good advantage by both pupils and teachers.

Furthermore, all graduates from Religion Class are entitled to receive a certificate of graduation. This certificate will serve as an incentive for children to remain in the work until the end of school. Besides it will bring the Religion Class work to a proper conclusion. These certificates may be procured at the Deseret Book Company, price 50c a dozen.

The requirements for graduation are as follows:

1. 60% Attendance.
2. Ability to Lead in Prayer.
3. Ability to Lead in Singing.
4. Satisfactory Knowledge of
 - a. The Lord's Prayer.
 - b. The Ten Commandments.
 - c. The Articles of Faith.
 - d. Blessings of Sacrament.
 - e. Story of the First Vision.
 - f. Word of Wisdom.
 - g. At least Six Religion Class Songs.

Note: Ordinarily, pupils graduating from Religion Class work should also be graduated from elementary school work. However, where students pass the requirements for graduating from the Religion Classes, they should not be held back, though they fail to be graduated from the elementary school. Religion

Class graduation should not be extended to those below the eighth grade.

The program recommended last year worked so well that it is being suggested again with but very little alteration. Everybody who attended the exercises held in the various stakes returned praising the work that has been accomplished.

Last year, several little plays illustrative of Religion Class work were written. These plays make excellent exercises for week-day entertainment. One such play, "Every Boy," by Miss Pearl Oberhansley appeared in the August, 1923, number of this magazine.

The suggestive program follows. Of course, this program is meant to be merely a helpful guide. Perhaps some stakes will have a far better one prepared—better, at least, for their purposes.

Program

1. Musical Prelude.
2. Chorus—Religion Class Children Led by a graduate.
3. Prayer—In Concert.
4. Vocal or Instrumental Duet.
5. Address of Welcome, by Pupil.
6. Boys' Chorus (Preferably without musical accompaniment)
7. A "Do" Gospel as I Understand It, by a Graduate.
8. Memory Gems or Song, by Pupils.
9. Girls' Chorus.
10. Valedictory, by Honor Graduate.
11. Address to Graduates by representative of the Stake Board of Education.
12. Presentation of Diplomas.
13. Closing Song, Led by a Graduate.
14. Benediction, in Concert.

Lesson XXV

Subject—The Helping Hand

Beside the multitude of cripples and sick people who lay upon the five porches surrounding the Pool of Bethesda in Jerusalem, Jesus, the Savior of the world, paused one Sabbath Day. His sympathetic eyes glanced over the pitiful throng. The blind, the halt, the lame, the withered, the palsied, the sick—all kinds of sufferers were there.

At last His eyes fell upon one whose figure was familiar in that place, for he had waited his turn to go down into the

water thirty-eight long years. The man's condition seemed to touch the heart of the Master, and He said unto him, "Wilt thou be made whole?"

The impotent man answered Him, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."

Jesus saith unto him, "Rise, take up thy bed and walk."

And immediately the man was made whole, and took up his bed, and walked. John 5:1-9.

Upon another occasion Jesus was teaching in a Jewish Church on the Sabbath Day when He beheld a poor woman who had been infirm and unable to stand erect for eighteen years. Christ's compassionate heart caused Him to speak to her. He called her over to Him.

"Woman," He said, "thou art loosed from thine infirmity."

"And he laid His hands on her: and immediately she was made straight and glorified God." Luke 13:10-13.

One day Jesus had been out in the boats with the fisherman upon the Sea of Galilee. There He had taught the humble fisherman the truths of the Gospel. When all landed upon the shore, the fisherman forsook their boats and followed the great Teacher.

When He had passed into "a certain city, behold a man full of leprosy: who, seeing Jesus, fell on his face, and besought Him saying, 'Lord, if Thou wilt, Thou canst make me clean.'

"And He (Jesus) put forth His hand, and touched him saying, 'I will: be thou clean.'

"And immediately the leprosy departed from him." Luke 5:11-13.

These are but three of the many occasions upon which Jesus held out the helping hand. He assisted individuals; He assisted families, high and low; He assisted the entire human race. Daily good turns became hourly with Him. He performed all of His service without price.

Dr. George H. Brimhall tells this story, which is a modern illustration of the Christian ideal:

One day as Doctor Brimhall was going along a stream he observed a man fishing from a bridge. In his effort to cast his fly far out into a shady pool, the fisherman leaned over the rail of the bridge. A pocket book he was carrying in his vest pocket became dislodged and fell into the water. The fisherman made an exclamation and started running along the bridge as though the book were of

great value to him, but before he had even reached the end of the bridge, a boat shot out from the bank to the bosom of the stream where the book was still floating.

The youth in the boat seized the book just as it began to sink. In a moment he was back to the shore where he turned the pocket-book over to its owner.

"Well done," the fisherman exclaimed, as he opened the book from which he extracted a five dollar bill. "Here, young man, let this bill partly express my appreciation for your prompt action."

"Thank you, sir, for your kind offer," the lad replied, "but please don't offer me money. That was my opportunity to do my daily good turn."

The boy might have bought a uniform for his scouting which he had so much desired, had he accepted the money, but he got more than a uniform. Down in his stout scout heart, there was a glow that remained with him for days, and which will return again and again. He had been Christ-like in his service. Furthermore, tucked away in the fisherman's mind there is a glow, too. He had met an experience that had renewed his faith in boys and men.

Every boy and man who has a helping hand stretched out to assist the world has entered the service of God.

Questions and Problems

1. Relate incidents in the lives of your family and acquaintances where a helping hand has been extended to those who need assistance.

2. Relate other incidents in the life of Christ that illustrate His helpful attitude towards all men.

3. What is meant by "a daily good turn?"

4. Why is the idea of the "daily good turn" said to be Christ-like?

5. See how many good turns you can do during this coming week.

Lesson XXVI

Subject—Bread Cast Upon the Water

There is a belief among men that a kind act can never go unrewarded; that some day, somehow the reward will come. The wise man of the Hebrews placed the idea in a sort of couplet which we call a proverb. He said, "Cast thy bread upon the waters: For thou shalt find it after many days."

The same idea is expressed in the old fable, "The Lion and the Mouse." The lion

saved a mouse; the mouse in turn saved the lion.

"Androcles and the Lion" is another old story that illustrates the proverb. Androcles drew the thorn out of the lion's foot. The fierce lion never forgot the kindness. When the two met again the lion would not harm his benefactor.

The true Christian is always casting his bread upon the water. He is taught to return good for good and good for evil.

Bad bread cast upon the waters, however, will also return. This belief in retribution is illustrated in such stories as that told of Herod the Great. He caused the infants to be killed in the hope of killing Jesus, the King of the Jews. Later he paid by dying a very loathsome death.

He, then, who casts good bread upon the waters will find it again, and will never hunger for friends, but he who scatters foul bread is likely to be poisoned by it when it returns to him again.

Questions and Opportunities

1. Tell a story illustrating the proverb.
2. What is the Christian doctrine concerning our actions towards friends and others?
3. Can you think of a time in your life when a good act brought a good act in return?
4. Explain in detail just what the proverb means.

Lesson XXVII

Subject—The Word of Wisdom

The great king of Babylon, Nebuchadnezzar, besieged Jerusalem until the Holy City finally surrendered. The king of Judah and his people were taken to the land of Shinar. There, too, to the house of his god, the mighty king took many of the vessels of the temple.

The king commanded that some of the finest looking and wisest of the young men of the Jews should be brought into the palace, taught the languages of the Chaldeans, and fed from the king's table with meat and wine. Daniel and three other young Hebrew boys were selected. When the meat and the wine were brought, however, Daniel and his friends would not partake of it. Daniel asked the steward if he might be excused from partaking of the meat and the wine. The prince of the servants who brought the food was troubled, for he liked Daniel, but he feared Daniel's refusal would anger

the king. The servant said unto Daniel:

"I fear my Lord, the king, who hath appointed your meat and your drink; for why should he see your faces worse looking than the youths which are of your own age? So should ye endanger my head with the king."

The servant was afraid the Hebrews would become poor and thin.

"Prove thy servants, I beseech thee, ten days," said Daniel, "and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the youths that eat the king's meat: and as thou seest, deal with thy servants."

At the end of ten days the servant came and found Daniel and his brethren looking better physically than the others. As a result he allowed the boys to continue to eat pulse, a sort of vegetable or peas preparation. In other words, they kept what to them was a "Word of Wisdom."

What was the result? Let us read the exact words of scripture:

"Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams."

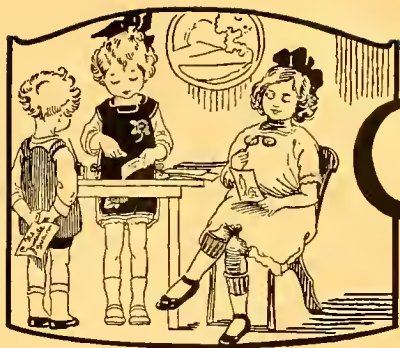
Compare that result with God's promise made through the Prophet Joseph in the Doctrine and Covenants where the Word of Wisdom is given.

This very year the Coach of the Agricultural College of Colorado refused to give sweaters to his football men because they broke the rules of training by using tobacco. This is mentioned merely to indicate that science is justifying God and Joseph Smith for issuing the Word of Wisdom.

Read what Luther Burbank, the great Naturalist of California, had to say in the January 1923 number of the *Era* on the use of tobacco. Note also the little article on page 470 of the March 1923 number of the "Improvement Era."

Questions, and Suggestions

1. Compare the results of Daniel's obedience to the Word of Wisdom with the promise made to observers in the Doctrine and Covenants.
2. In what particulars are they similar?
3. In what particulars are they unlike?
4. Read the Word of Wisdom and be able to repeat it. Doc and Cov. Sec. 89.
5. Why should an athlete keep the Word of Wisdom?
6. Is there any reason why we should break it?



The Children's BUDGET BOX

The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Success

John Morton was a Freshman of Dayton Academy. Being exceptionally intelligent in his studies, his one delight was in track, with the hope of some day representing his school against their most bitter rival—Harding High just across the river. Morton was a religious student at home, and at school, so before leaving home his mother had instilled within him the necessity of remembering the Sabbath day and keeping it holy. This in a way handicapped him, because nearly all of the other track stars practiced on Sunday afternoons. He remembered his mother's words and wisely refrained from breaking the Sabbath. However, being a persistent student and up in his studies, the coach finally noticed in him some good material and accordingly he began drilling him as a substitute in two events for the coming fray. As fate would have it, about a week before the meet two of the school's best runners were hurt in an accident, one sufficiently recovering to take part, the other being unable to participate. Morton was there-

fore called upon and he responded heartily. Friday, the day set for the meet, all of the members went across the river in low spirits but returned happy because Morton's two victories had saved the academy from defeat. Finishing his course at the school he returned home, and nights, sitting by the fireside, he would tell and retell his story of how his sacrifice had, in a way, brought success.

Milton Marchant.

Age 14,

297 No. Main St.

No. Fairhaven, Mass.



Photo by Thelma Dexter,
Cumberland, Wyo.,
Box 167

Age 11

Ghosts—Almost

Out of my trunk I threw an old rag I didn't want. Onto the floor of the old attic it fell and I was surprised to hear a faint squeak. Under the rag there was a rustle, then it straightened up and ran about in an aimless manner. To the stairs I tumbled, very frightened. To the stairs after me tumbled the old rag, which seemed very much alive now. Into the street and down the alley I ran, always followed by the rag. On the cold, cold ground I fell, so out of breath that I couldn't move. On top of me jumped the rag. Under the rag I felt a heart thumping very loudly. About that time I realized that rags have no hearts. So, getting bolder, I snatched the rag with my left hand. Out from underneath the rag jumped my poor frightened cat.

Chiyo Thomas,
Age 13. No. 20 Glenn Apts.,
2400 Dwight Way,
Berkeley, Calif.

A Dangerous Playmate

One summer day, when I was five years old, my two brothers came down from the mountains with a load of wood. They placed their roll of bedding on the lawn under the trees while they were unloading the wood. Two neighbor girls, my sister and I, were playing with the roll of bedding. We were rolling and pushing it around having great sport, when all of a sudden a big worm, as we thought, poked its head out and crawled away on the ground.

"Oh! look at the big worm!" I cried.

My mother and my oldest sister were in the garden picking raspberries. Hearing our cries and shouts of laughter, came running to see the cause of so much excitement.

"Keep away from it. It's a rattle-snake!" shouted my mother as she called my father and brothers, telling

them to bring something to kill the snake.

They soon came running with their axes and shovels. They crowded it over against the house with it hissing and spitting all the time. At last my brother hit it on the head with his ax and killed it.

They said it had seven rattles or buttons which proved it to be seven years old. We often think of it as being a dangerous kind of worm.

Alice Jeppson,

Age 13.

Route 1,
Thornton, Idaho.



Photo by June Bateman,
Box 437 Midvale,

Age 9

Utah

A Buffalo Stampede

When my Great Grandmother was crossing the plains, the company she was with, camped on the Iowa River. There were many buffaloes roaming around in that country.

About four o'clock in the afternoon, after they had made their camps they heard a terrible roaring and the

tramping feet. Soon a large herd of buffalo came into sight. They were running with all their might and they were coming right toward the camp. As they neared the camp the men and women went outside of the camp. The men took their guns and began firing at the buffaloes, and the women shook their aprons and screamed. The people were very frightened, but finally they succeeded in turning the course of the herd from the camp, and they just missed the camp a few feet.

The hand of the Lord was with them in this instance, as well as many others, while they were crossing the plains.

Maurine Cowley,

Age 11, Venice, Utah.



Photo by Marvin Walton,
2027 McClelland St.,
Salt Lake City

Age 13

Skating

I like to skate at sunset, when
The ice gets all aglow;
I like to play adventures and
Imagine things, you know.

My hockey stick's a captain's sword,
I'm ordered now to charge.
Thus I defy the enemy
And scorn them, small and large.

My hockey stick's an Indian's club,
I sound my war-whoop loud,
Behind that bush ten hostiles lurk
And I will chase the crowd.

My hockey stick's a baseball bat,
The ball this brown pine cone.
How's that! I speed from base to base
And win the game alone.

It's now so dark, too dark to stay,
My skates off, home I go.
To come again some other day,
When there is no snow.

Age 12, Ortencio Hendricks,
Richmond, Utah, R. F. D.

The Little Elf

Way down in the edge of the big dark forest lived a tiny elf. His home was made of brown leaves tucked away under a thorn bush.

This little elf was as jolly and happy as an elf could be. Each morning he went forth to do some good act.

One morning he found a poor little sparrow with a broken wing. He carefully bound up the broken wing and carried food to the little bird till his wing was well.

Then each day the sparrow flew to the great thorn bush and sung its sweet song. Each morning the elf waited for the sparrow to come.

They were the happiest two little creatures in that big forest because they helped each other when in need.

Floyd Hopkins McMullin,
Age 8, Leeds, Utah.

True Courage

Just what do we mean by true courage? Ah! My readers, to have true courage is a most wonderful prize. Do we have courage to do that which is

right letting it cost what it may? In most cases we do not.

Was it not true courage that Jesus displayed when he laid down his life in order that we may have Eternal life? Do not our mothers display true courage when they go down into the valleys and shadows of death so that we may be born into this world? Did not our American soldiers prove true courage when they went into the last great conflict giving their lives for the just cause that our country may have peace? All these questions we can answer, "yes," from the bottom of our soul.

Now let us hope that we will have true courage to display when needed and always be able to stand by that which is right.

Age 14

Leona Draper,
Clearfield, Utah.

The Canyon

I love to go to the canyon
When everything is green,
To hear the twitter of the birds,
And watch the canyon stream.

The pretty rocks beneath it
Show their shining hue;
They look just like the rainbow
When it's rays shine on the dew.

Oh! Father, how we thank Thee,
For life and every thing!
For birds, for flowers, for sunshine,
Which always come in spring.

Age 13,

Thelma Larsen
Bountiful, Utah.

Wild Roses

'Mid steep rugged mountains, and
flower-clad hills,
'Mid valleys and prairies so wide,
Wild roses bloom bringing their beauty
and joy,
With heaven's pure love as a guide.

Their velvety leaves all their beauty
inclose,
Their color's of splendorous hue;
They choose not to live in the places
of pride,
But where the humble and poor may
view.

A rose! How sincere! How free
from all sin!

As pure as God set it on land.
And I think how few people can
boast of this pride,
And the little wild roses, that can.

And now, my dear friend, wilt thou
be like this flower,

Who never her beauty doth close;
And let them all say as you pass away,
You were pure as the heart of a
rose.

Age 13.

Jennie Brown,
R. F. D. No. 2,
Rigby, Idaho.



Age 13

Photo by Herma Pack,
Raymond, Alberta, Canada



Age 13 Photo by Fae Davis,
Venice, Utah

Winter Winds

Ooo-ooh! the winter winds make you
shiver
Like you're swimming in an icy river.
And it has a long, soft oo-ooh—
And it always whistles through.

If you're coasting on the hill
And it hits you, what a chill
Goes through you like a flash!
Like the bull-whip's ready lash.

It whips the snow from right to left
And piles it up in many a drift;
The last green leaf by its breath is
stirred,
And it hushes the notes of the sweet
snow-bird.

Age 11. Keith Owen,
Beaver, Utah.

Winter's Exit

The flowers have closed their eyes,
The birds have flown away,
The snow is on the ground,
Winter thinks he's here to stay.

But when the sun comes peeping,
Through the sky so blue,
Old Winter soon will scamper
For pleasures that are new.

Jack Frost with Winter will have
flown,

The children then can play
Outdoors without mis caps, and coats
All the live long day.

Age 8. Beth Terry
Antelope, Idaho.



Age 12 Photo by Mary Grant,
Woods Cross, Utah

Mother's Day

Holidays! Holidays! all the year
through!

In memory of Great Leaders
For the good that they do.

But the one most sacred to me and you
Is the Day in honor of Mothers true.

Age 11. Eccles Mangum,
Helper, Utah.

February Puzzle

"Where Do They Live?"
Answer—Hoytsville

We fear our Budget Box readers are
not very industrious. The December

puzzle was rather difficult and we only received three correct answers. The February puzzle was very easy and as a result we received hundreds of answers. Some came without poems, story or photograph; some without age or residence; some with copied poems; some with other rules broken. These all went into the waste paper basket. The children must play fair, and follow the rules. The contributions were all very good and we are going to do twice as much as we promised. Instead of ten prizes we are going to give nineteen and here are the winners:

June Bateman, Box 437, Midvale, Utah.
Jennie Brown, R. F. D. No. 2, Rigby, Ida.
Maurine Cowley, Venice, Utah.
Fae Davis, Venice, Utah.
Thelma Dexter, Box 167, Cumberland, Wyo.

Leona Draper, Clearfield, Utah.
Mary Grant, Woods Cross, Utah.
Floyd Hopkins McMullin, Leads, Utah.
Ortencia Hendricks, R. F. D. Richmond, Utah.

Alice Jeppson, Route 1, Thornton, Ida.
Thelma Larsen, Bountiful, Utah.
Eccles Mangum, Helper, Utah.
Milton Marchant, 297 No. Main St. North Fairhaven, Mass.

Keith Owen, Beaver, Utah.
Herma Pack, Raymond, Alberta, Can.
Beth Terry, Antelope, Utah.
Lola Taylor, R. No. 2, Box 276, Ogden, Utah.

Chiyo Thomas No. 20 Green Apt., Dwight Way, Berkeley, Cal.

Marvin Walton, 2027 McClelland St. Salt Lake City, Utah.

Honorable Mention

Partial List

Bertha Adkins, American Falls, Idaho; Hannah Anderson, Samaria, Idaho; Thora Ashby, Vernal, Utah; Vera Ashby, Woods Cross, Utah; Almeda Bagley, Greenwich, Utah; Aletha Baker, Monroe, Utah; June Bateman, Midvale, Utah; Lucile Bates, Prescott, Arizona; Erma Bell, Mink Creek, Idaho; Reva Berry, Park City, Utah; Lowell Boberg, Draper, Utah; Una Bodily, Preston, Idaho; Tella Boren, Provo, Utah; Phyllis Boyack, Moore, Idaho; Myrtle Bramwell, Gridley, California; Elda Briggs, Thornton, Idaho; Jessie Brown, Malad, Idaho; Emma Burgence, Driggs, Idaho; Jennie Callister, Flowell, Utah; Lila Callister, Moreland, Idaho; Welburne Cardon, Vernon, Arizona; Ralph Chantrell, Newdale, Idaho; Pauline Christensen, Aurora, Utah; Iva Chugg, Ogden, Utah; Ellen Clarke, Grover, Utah; Beulah Conger, Kaolin, Nevada; Vera Conlin, Treasureton, Idaho; Afton Cox, Santa Monica, California; Myra Daines, Hyde Park, Utah; Elbert Draper, Moroni, Utah; Isabelle

Erickson, Rexburg, Idaho; Leonard Eskelson, American Fork, Utah; Amel R. Frackrell, Pingree, Idaho; Margaret Fifield, Weston, Idaho; Harrison Follett, Hayden, Arizona; Orval C. Fox, Idaho Falls, Idaho; Roma Gibbs, Portage, Utah; Dortha Gifford, Pocatello, Idaho; Lawrence Gifford, Sprindale, Utah; Mary Grant, Woods Cross, Utah; Dee Green, Ephraim, Utah; Floyd Green, Sacramento, California; La Vell Gubler, La Verkin, Utah; Anna Bell Guymon, Orangeville, Utah; Lois Hafen, Santa Clara, Utah; Louis Hall, Robin, Idaho; Thelma Hall, Colton, California; Mary B. Harker, Shelley, Idaho; Grace Harris, Eagle, Idaho; Virginia Harward, Hazelton, Idaho; Lucy G. Hatch, Granum, Canada; Marie Heaton, Alton, Utah; Elizabeth Hixson, Wanship, Utah; Levere Holt, Kamas, Utah; Erma Hunsaker, Honeyville, Utah; John Hunsaker, Brigham City, Utah; Glendon Hurst, Lynndyl, Utah; Vernon Hurst, Lynndyl, Utah; Ben R. Hutchins, Vernal, Utah; Thora Hyde, Metropolis, Nevada; Lena Jensen, Axtell, Utah; Nephi Jorgensen, Rigby, Idaho; Nina Kamping, Elsmore, Kansas; Olive Kimball, Tucson, Arizona; Ruth Kirkham, Twin Falls, Idaho; Leona Lake, Yuba City, California; Annie Larson, Oakley, Idaho; Nellie Larson, Long Beach, California; Francis Lawlor, Los Angeles, California; Mary L. Lee, Idaho Falls, Idaho; Lillian Lerwill, Emmett, Idaho; Zelda Lewis, Provo, Utah; Dean Lloyd, Springfield, Idaho; Jerald Lovell, Leamington, Utah; Clara E. Luke, Lewisville, Idaho; LaVaun Madsen, Aurora, Utah; Elva McBride, Hyrum, Utah; Merle Meadows, American Falls, Idaho; Alta Miller, Tremonton, Utah; Arvil Miller, Shelley, Idaho; Sylvia Miller, Hyrum, Utah; Emma Mills, Hoytsville, Utah; Alta Moore, Grenada, California; Viola Morgan, Gunnison, Utah; Pearl Mortensen, Tremonton, Utah; Clara M. Nash, American Fork, Utah; Ida Neeley, Smithfield, Utah; Phillip Nelson, Fillmore, Utah; Henry Nicholes, Palo Alto, California; Oreta Nichols, Rexburg, Idaho; Lea Nielson, Koosharem, Utah; Ruth Palmer, Barnwell, Alberta, Canada; Velda Parris Arimo, Idaho; Margaret Peel, Mt. Pleasant, Utah; Ralph Peters, Provo, Utah; Esther Peterson, Roseworth, Idaho; LaVerne Randall, Pine, Arizona; Luby Rasmussen, Tremonton, Utah; Norene Richins, Coalville, Utah; Sarah Richins, Grouse Creek, Utah; Norrine Ricks, Rexburg, Idaho; Marjorie Robson, Trenton, Utah; Elma M. Rolfe, Oakley, Utah; Altha Romriell, McCammon, Idaho; Margaret Schmidt, Twin Falls, Idaho; Gertrude Schuenman, Ogden, Utah; May Simmons, Oakley, Idaho; Aldyth Skidmore, Preston, Idaho; Amy Smith, Gridley, California; Pearl Smith, Snowflake, Arizona; Goldie Spencer, Provo, Utah; Mabel Strasburg, Provo, Utah; Lerene Sudweeks, Circleville, Utah; Virginia Tait, Mt. Carmel, Utah; Leta Taylor, Fairview, Utah; Helen Telford, Burley, Idaho; Liddy Tenschner, Ogden, Utah; Therma Theurer, Wellsville, Utah; Arthur N. Thomas, Salt Lake City, Utah; Mary Lue Thurber, Washington, D. C.; Lucille Tucker, Col. Dublin, Mexico; Noel Vavdrey, Draper, Utah; Marvin Walton, Salt Lake City, Utah; Gene Weimer, Cove, Oregon; Marva Weston, Laketown, Utah; Verle Whatcott, Fillmore, Utah; Wells B. Wilkinson, Rigby, Idaho; Delber G. Willits, Strasburg, Colorado; Fay Wittwer, Santa Clara, Utah; Hazel Wood, Bates, Idaho; Karine Wursten, North Logan, Utah; Albert Yates, Tooele, Utah; Mary Yaunt, Kaysville, Utah.







THE RUNAWAY DOLL












SUCH a busy time it was at Mrs. Black's! Jane was flying in and out with her broom and brush; Kate was beating up eggs and peeling apples and stirring things in pots and pans; Peter was bringing fresh logs for the fire; and Mrs. Black herself was trotting gaily about with her apron-strings flying, waving her feather duster, putting the flowers on the table, trying the pudding, tasting the jam, and peering through her keyhole to see if everything was in order. And all this was because her dear little granddaughter Poppet was coming to spend the day. "If only we had another little doll for her to play with," said Grandma Black, "or a nice new doll!" "Dear, dear," cried Kate, who was putting away the clean clothes in the linen-closet, "if here isn't a fine big doll in the basket! Mrs. Jones must have sent her home with the clothes by mistake."








"Well, well," said Mrs. Black, her own eyes as big as saucers, "how Poppet's eyes will shine when she sees that! Tie a new ribbon on her, Jane, and set her

in the little  in the parlor to wait for Poppet." Up the steps came Poppet, all in pink and white like a , with her doll-  and her , Maid Marian. And how her  did shine when she saw Rose Rambler waiting for her in the little  ! "She is not yours, nor mine," said Grandma Black. "She belongs to Mrs. Jones'



little lame , but you shall play with her carefully to-day, and then to-morrow I will take her home." So  and  and  and  had lunch together, as merry as you please. But afterward, when Grandma Black was taking her nap in a big , Poppet sat as still as a , looking at Rose. "How Mrs. Jones' little lame  must want to see her baby!" she thought. "And how she would like to see , too!"

Then she clapped her  softly. "I know the way to her ,," she said, "and I will take her baby home to her myself!"

Grandma Black was sleeping as sound as a , Jane was washing  in the kitchen, and so kind little  took the two dolls and started off.





The FUNNY BONE

A Mutual Agreement

Bert: "Got a toothache, eh? I'd have it pulled if it was my tooth."
LeRoy: "So would I if it was yours."

Inferential

Profesor Biologer: "Where do bugs go in winter?"

Absent-minded Student: "Search me."

Unreasonable Request

Doctor: "Put out your tongue—more than that—all of it."

Child: "But, doctor, I can't. It's fastened at the other end!"—Onward.

Sufficient Proof

Stricken One—I tell you, Dolly, I simply can't live without you.

Flippant One—Oh, I don't know; all the others are pretty healthy.—Magpie.

A Brain Storm

Rastus and Mose were having a heated argument. In reply to some remark of Rastus, Mose said:

"Guess I know, niggah! Don't you think I've got any brains?"

"Huh!" Rastus replied. "Niggah, if brains were dynamite, you couldn't blow off your hat!"—Labor Clarion.

Conclusive Evidence

In a Sunday-school class in a Western town the young woman in charge asked: "And how did Noah spend his time in the Ark?"

"Fishin'," was the suggestion of a boy pupil.

"A very reasonable suggestion," said the teacher.

"But," continued the boy, "he couldn't have caught much."

"What makes you think that?"

"Because," answered the lad, knowingly, "because, you see, he had only two worms with him."—Harper's.

Reckless of Him

First Cannibal: "The chief has hay fever."

Second Cannibal: "Serves him right; we warned him not to eat the grass widow"—Awgwan.

Both Ways

"What I say is that if a woman is good-looking the higher education is unnecessary."

"Yes, and if she isn't, it is inadequate."
—Life.

As a Matter of Record

Rastus: "Yo' done said yo' could lick me."

Jasper: "Umhum, I sho' did; want to see me demonstrate?"

Rastus: "No, I's jus' gathering statistics."

The Cowardly Kind

The Actor: "Yes, sir, someone aimed a base, cowardly egg at me."

The Other: "And what kind of an egg is that?"

The Actor: "A base, cowardly egg, sir? A base cowardly egg is one that hits you—and then runs."

Merely a Safety Device

Two Negroes were arguing. "You ain't got no sense," said one.

"No sense? Den what's dis head o' mine for?"

"Head? Dat's no head, nigger. Dat's jes' a button on top of yo' body to keep yo' backbone from unravellin'."

An Accident

Teacher: "Who was that who laughed aloud?"

Pupil: "I did, sir; but I didn't mean to do it."

Teacher: "You didn't mean to do it?"

Pupil: "No, sir; I laughed in my sleeve, and I didn't know there was a hole in my elbow."

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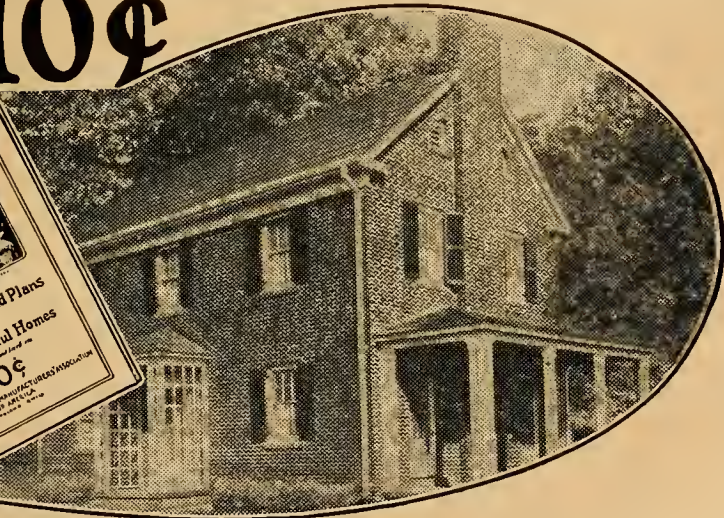
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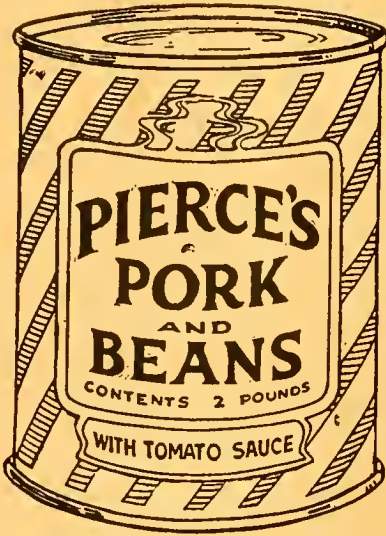
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